

A
C R I T I C A L
C O M M E N T A R Y

On such BOOKS of the
A P O C R Y P H A,

As are appointed to be read in Churches, viz.

WISDOM,
ECCLESIASTICUS,
TOBIT,
JUDITH,

BARUCH,
History of SUSANNA,
and
BEL and the DRAGON,

WITH
TWO DISSERTATIONS
ON

The Books of MACCABEES and ESDRAS.

Being a CONTINUATION of

Bishop PATRICK and Mr. LOWTH.

By RICHARD ARNALD, B. D. Rector of
Thurcaston, in Leicestershire.

Licet Ecclesiae nostrae Libros illos, quos Ecclesia Romana ad Canonem Vesteris Testamenti adjicit, Apocryphos esse existiment, neque Divinam illis Authoritatem tribui velint; non ideo tamen eos contemnunt et aspernantur, ut noxios et inutiles. Sed quemadmodum prisca Christianorum Ecclesia, quamvis eos Libros Divinis æquari noluerit, maximo eos in honore et pretio habuit, et dignos judicavit, qui non tantum privatim, sed publice prælegerentur, tanquam ad ædificationem morum utilissimi: sic nos quoque eis hodie non negamus honorificum locum in Ecclesia Dei, et Privilegium quoddam supra omnem Scriptorum Ecclesiasticorum sortem. Cujus rei argumentum est, quod eos in eodem cum Libris vere sacris et Canonicis volumine compingere solemus, et in Homiliis sæpe citare non dedignamur. Le Blanc Thef. Theol. par. ii. fol. Lond. 1683. c. i. De Libris Canonicis et Apocryphis, p. 175.

L O N D O N,

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MDCCLIII.

CRITICAL
COMMENTARY

On each BOOK of the

APOCRYPHA

As are appointed to be read in Churches, viz.

WISDOM, ECCLESIASTICUS, TOBIT, JUDITH,
BARUCH, HISTORY OF SUSANNA,
and BEL and the DRAGON.

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T H E
A U T H O R'S
P R E F A C E.

THERE have been so many excellent *Commentaries* published upon the Holy Scriptures, and every one of the sacred Books have been illustrated by the Labours of so many learned and judicious Persons, that it may be presumed nothing has escaped their Enquiry, or seems necessary now to be added to their Discoveries: But the *Apocryphal Books*, though they are placed next to the *Canonical* ones in the same common Volume, and have some of them been esteemed, even by many Protestant Writers, as second only to them for the Usefulness of the Matter and Variety of Instructions contained in them [see *Sparrow's Rationale*, p. 41. *Rainol. Cens. Libr. Apocr. Præl*, vii. lxxiv. *Wheatley* on the Common-Prayer, p. 140. *Chemnit. de Script. Canon. Par.* I. *Falkener's Libert. Eccles.* p. 160. *Cofin's Schol. Hist.* p. 8.] have hitherto received, though they confessedly stand in great Need of Light and Illustration, very little Help and Advantage of this Nature. The following *Commentary* therefore upon the *Book of Wisdom*, which the Ancients had in so great Esteem, and our Church has thought not unworthy to be read in her public Service, will, I flatter myself, be the more favourably received, and appear the more necessary, as there is no *Comment* upon this, or indeed any of the *Apocryphal* Writings extant, that I know of, in our Language; and such as have wrote upon it in other Languages, being generally *Papish* Expositors, have perverted many Passages to countenance their favourite Opinions, which I have occasionally taken notice of in the Course of this Work, to prevent any Mischief from such an Abuse.

THAT there are some exceptionable Places in the Book itself I do not deny, and what Book merely human is entirely without them? Nor because I have undertaken the Illustration of it, shall I be so disingenuous as to patronize, or even palliate its Errors, much less cry it up as all Perfection; and therefore, as I shall neither with the *Romanists* pretend that it is Canonical, and to be put upon the same Level with the inspired Writings, against which Opinion there are unsurmountable Difficulties, both internal and external, so neither can I persuade myself, with too many *Protestants*, to decry it as useless and of no Authority, for no other Reason probably, but because the Church of *Rome* has paid too great a Deference to this, and other Writings confessedly *Apocryphal*, which I cannot think are all of them of equal Value, but that the *Didaactical* Books, as they are called, viz. *Wisdom* and *Ecclesiasticus*, claim abundantly the Preference, as in fact they are universally well spoken of and esteemed, and I believe have as many Admirers, as they have Readers, and may therefore, I hope, without any Imputation or Reflexion, be as laudably commented upon, as any of the primitive ecclesiastical Writings.

THE Book of *Wisdom* in particular, to which the following Sheets only relate, especially that Part of it which refers to God's dealing with the *Egyptians*, is an Epitome of the History of *Exodus*, it abounds with useful Sentiments and instructive Morals, we see in it repeated Proofs of God's Patience and Long-suffering towards Sinners, of his Mercy and Loving-Kindness to his faithful Servants, especially in their Distress, and many lively Instances of his Justice and Severity upon obstinate and irreclaimable Transgressors: Such are the following memorable Events recorded in it, " The Establishment of the Kingdom of Death upon the Earth through the
 " Sin of our first Parents; the Destruction of the old World by the Deluge for its
 " Wickedness, after the repeated Menaces of at least an Age; the miraculous man-
 " ner in which *Noah's* Family were alone preserved from perishing by the Waters;
 " the Fire which came down from Heaven upon the unrighteous Cities, and the
 " whole Kingdom of *Egypt* punished at different Times by ten terrible Plagues.—
 " In what manner *Wisdom* conducted the Patriarchs, and other Holy Souls, the
 " Friends and Favourites of God in their several Ages, inciting them to the most
 " laudable Actions, and as a Reward of their Labours, reaching forth to them a
 " glorious Kingdom, and a beautiful Crown from the Lord's Hand; how by it
 " *Moses* obtained a good Report, became the Servant of God, and commission'd
 " by him to dispense his Mercies and Judgments; the Sea opening a Passage for the
 " *Israelites*, and closing again to overwhelm *Pharaoh* and his Army; the former
 " sustained miraculously with *Manna* for forty Years, and drinking of the Brook
 " which flowed from the hard Rock, and the *Egyptians* perishing through the Ca-
 " lamity of their River stained with foul Blood; the former cover'd with a Cloud
 " from the scorching of the Mid-day Sun, and conducted by Night with a Light of
 " Fire, and the latter perishing by a continued Darkness, whose Horror was en-
 " creased by the Glare of Spectres and Apparitions; an Army of Hornets marching
 " before the People of God, to drive the *Canaanites* from their Possessions, and
 " the *Egyptians* destroyed by as dreadful a Persecution of Locusts: The Clouds,
 " at several Times, converted into a Shower of Hailstones to overthrow the Wick-
 " ed, and at other Times, the Elements suspending their known Qualities in fa-
 " vour of God's Chosen." Such important Facts recorded in this Book, manifesting
 God's Displeasure against Sin, and his Acceptance and Reward of Obedience, shew the great Usefulness of it, and that it was not without Reason approved of by the Church, and appointed to be read in it, for Instruction and Edification. And hence we may presume, Dr. *Raynolds*, who wrote so learnedly against the Authority of the *Apocryphal Books*, was induced to speak so favourably of this, and *Ecclesiasticus*, calling them, *Valde bonos & utiles, & omnibus tractationibus præferendos* (which is the Language also of St. *Austin*, de *Prædest. Sanct.* lib. i.) *proximumque illis locum deberi post Scripturam Sacram. Præl. vii. LXXIV.*

THE original Text of this Book is in *Greek*, nor are there Reasons sufficient to induce us to conclude, that it was ever Extant in *Hebrew*: But tho' the Author wrote *Greek* well, and was acquainted with approved Writings, both of Philosophers and Poets in that Language, yet, in all the Editions which I have carefully consulted and compared, there seem to be many faulty and suspicious Passages. *Junius* has the like Observation upon all the Apocryphal Books, *Permulti ubique inveniuntur loci varii, distorti, depravati. Depravati autem? imo profligati, æquè in contextu Græco atque in Translationibus, quos quidem locos partim ex Canonicorum Scriptorum Autoritate, partim ex ipsorum authorum secum, aut aliorum cum ipsis comparatione, partimque ex Judicio necesse fuit emendare. Præf. ad Lib. Apoc.* From him therefore I promised myself no little Assistance; but neither *Junius*, nor the many Commentators I have occasionally consulted, give that Light which one might have expected in the most difficult Passages. And tho' they could not but perceive, and

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and often do acknowledge the *Greek* Text to be corrupt, yet they content themselves with giving a general Guess at the Author's Meaning, without strictly and minutely examining the Original, whether it would warrant and justify such a Sense, or might be, by some happy Conjecture, altered to afford a better. There is indeed thus much to be said in the Behalf of *some* of them, that being *Catholick* Commentators, the very Text itself was sacred to them; but why the few *Protestant* Expositors, whom we find among the *Sacred Critics*, should be generally so sparing of their learned Labours, as to attempt scarce a single Emendation, when the Badness of the original Text in so many Places called for their Assistance, can be resolved into no truer Cause, than what is mentioned before, *viz.* that the *Apocryphal Books* having been too much extolled by the *Romanists*, and even made a Part of the Canon, and many of their erroneous Tenets pretended to be warranted from thence, *these* have been as remarkably regardless of them, and through an overcautious Delicacy have gone into the other Extreme; which probably may be the Reason, joined to the Scarcity of useful Notes and Observations upon the *Apocryphal Books*, that the learned *Poole* has taken no Notice of these in his *Synopsis*. But as this Way of Reasoning against the general Usefulness of a thing from a particular Abuse of it, is allowed on all Hands to be illogical and inconclusive, there is the less Occasion to enlarge on this Head.

As there are many Passages which to me seem faulty in the Original, and have hitherto passed unaltered, and even unattempted, I have endeavoured to restore these by the most easy and natural Helps; sometimes by a different Point only, sometimes by the Change of a few Letters; Mistakes, which might arise probably at first from the Carelessness of Transcribers, or the Likeness and Affinity of Sound: But have been cautious of indulging too much Liberty and Wantonness this way, and when any Criticism is attempted, and an Emendation of the Original Text offered, which I was induced to, either by the Sense of the Context, or the Badness of the present Construction, or the Authority of the ancient Versions, which I have constantly consulted, I have always supported such an Alteration with Reasons at least probable, and have not obtruded any favourite Criticism dogmatically, but submitted it, with great Deference, to superior Judgment, being ready to retract any Mistake, and to acknowledge my Obligation for any friendly Information. Nor have I boldly attempted any Transposition, however inclined or induced to it, by the Confusion and Perplexity of some Passages in their present State, such as *ch. i. 16. ch. xii. 27.* not having Authority from *MSS.* or the ancient Versions: For though a Conjecture of a Transposition may be sometimes admitted in Books which are confessedly wrote in Prose, yet as some learned Men have been of Opinion, [see *Grabe's Prolegom. Tom. ult. ch. 1, 2. Calmet's Diction. in voce WISDOM*] that this Book, and that of *Ecclesiasticus* were originally wrote in Metre, and there may perhaps seem some Countenance for it from the many poetical Terms here used, and from their being wrote stiche-wise in the *Alexandrian MS.* in the same manner as the Book of *Job, Psalms, Proverbs, Ecclesiastes, and Canticles* are, to which some of the old *Latin* Translations, and Dr. *Grabe* in his late Edition, probably for the same Reason, has joined them; I was, on this Account, less disposed to indulge any conjectural Transposition, as, in metrical Books, Mistakes of that Nature could not so easily happen; though nothing certain can be built upon this, even though we should suppose with some others, that this Book was originally wrote in *Hebrew*. Thus much I can assert with great Truth and Sincerity, that as it was my Design to to make the Work useful in all possible Particulars, I have purposely confined myself to explain, as indeed all Expositors should, the most difficult Passages, nor have I designedly left any one Difficulty which respects either the Sense, or the Reading of the Original Text itself, unattempted at least. And this I have done by minutely

examining

examining the *Greek* Text, collating the several Editions and their various Readings, consulting the *Oriental* Versions, and the several ancient *English* Translations, comparing the Author's Account with the Scripture History, and collecting what was Parallel, or would give an additional Light, from *Josephus*, *Philo*, *Spencer*, *Selden*, &c. and to these Helps I have occasionally added some material Notes and Observations of those celebrated Commentators *Messieurs* of *Port-Royal* and *Calmet*; the former give us the Sentiments of the Fathers, and their Exposition and Reflexions upon particular important Points, and the latter, in the explanatory way, exceeds all the Commentators that went before, and almost supercedes the Use of any other. Such as would see a short marginal Paraphrase upon this Book, will probably find Satisfaction from a small one in 12°, published in 1706. And that the following Sheets may be useful to every Class of Readers, I have likewise studied Plainness and Clearness, and inserted in their proper Places many moral Reflections, such as arose naturally from the Subject, which, as they tend to discourage Vice, and shew the Fallacy of Libertine or *Epicurean* Principles, so they serve likewise to enliven the Work, and are a sort of Relief and Entertainment after a dry Criticism.

THE *English* Translation of the *Apocryphal Books*, which the Church now uses, is that which was made by the Command of King *James I.* but though seven very considerable Persons were employed in the Work, and among them the learned *Dr. Duport*, the then *Greek* Professor in the University of *Cambridge*, yet it is surprizing to observe in how many Places it is faulty and imperfect. In that of the *Book of Wisdom*, the Language is not only bad, but the Sense often obscure and intricate, and though some Allowance may be made upon Account of the Faultiness of the original Text, which might in particular Passages occasion the Obscurity of our Version, yet often where the Original is pure, clear, and intelligible, the Translators have not only fallen short of the Force and Beauty of it, but have unaccountably mistaken the Sense; and where the *Greek* happens to be equivocal, and will admit of different Meanings, have frequently taken the worst, and most foreign to the Context. The Translation of the first Part is much the best executed, but the three last Chapters betray great Negligence, and seem to come from a hasty, I had almost said, an unskilful Hand. In all such faulty Instances I have helped our Version, and given the true rendring; nor is the Number of Emendations attempted in the *Greek* Text less considerable: How far I have succeeded in the critical Part, is submitted to the Judgment of the Learned, but hope it will meet with more Candour, being the first Essay. If what I now offer to the Publick shall be favourably received, I shall be induced to publish, in due Time, the like Commentary upon the Book of *Ecclesiasticus*, which is already in some Forwardness.

THAT nothing might be wanting that could give any Insight into the Book itself, or contribute to the Discovery of its Author, I have prefixed two Dissertations of *Calmet's*, which I purposely translated from the *French*, as they are drawn up with great Judgment, and will be found very useful for the better understanding this Writer; one upon the Book itself, the other containing the Opinions and Conjectures of learned Men about the Author. In the former, the Stile, Sentiments, Method, and subject Matter of *The Book of Wisdom*, are so judiciously treated of, that it is needless to attempt to add to it; but as the Conclusion contains some bold Assertions of the Canonicalness and Inspiration of the *Apocryphal Books*, which are not warrantable, and which unanswered, thro' the Authority of so great a Name, might have done harm, I mean his Appeal to those pretended Councils, in whose Decrees the *Romanists* take Shelter, and this learned Commentator so much triumphs in, I thought it incumbent upon me, however unequal to the Challenge, to examine and confute this Pretence, which I have done in the clearest manner, that the Nature of such a Controversy will admit of, and by Authorities and Reasons so full and cogent, that

I trust

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trust an Antidote is provided against any possible Poison that can be convey'd. In the latter, he recounts the several supposed Authors of this Book mentioned by Antiquity, and the Arguments urged in their Behalf, but at length he leaves the Point undetermined; so that from him we rather learn who is not, than who is the real Author of it. But the Reasons which he produces in favour of *Philo* the Jew, it must be confessed, are very strong, so strong that it seems not improbable he would have adjudged this Book to him, if the Canonicalness of it would not have been endanger'd thereby. The two principal Arguments urged against *Philo* by him are, his not being inspired, and the Difference of Style. — The former he himself acknowledges is of no Force to such as do not own the Canonicalness of this Book; and the latter he has answered, when he observes, that this may be occasioned by the Difference of the subject Matter, according to which, the same Writer often varies his Style, and seemingly differs from himself; which is particularly true of *Philo*, for sometimes his Pieces are Allegorical, sometimes Literal, sometimes between both Extreams, and yet from some Resemblance in the Features, one may easily know that they belong to the same Parent:

*Facies non omnibus una,
Nec diversa tamen, qualis decet esse sororum.*

Such a Variation of Style therefore, if there were no other Arguments against him of more Weight, no more concludes against *Philo*, than a Change of Dress, according to the Exigency of a Man's Business and Occasions, infers a real Change of his Person.

St. *Jerom* acquaints us that many of the Ancients supposed this Book to be wrote by *Philo*, *Prol. in lib. Sap.* and some very considerable Moderns are of the same Opinion. Dr. *Raynolds* contends that it was wrote by *Philo* in the time of the Emperor *Caius*, who would have his Statue set up and adored in the Temple of *Jerusalem*, *Sueton. in vit. Calig. 22.* and that the *Jews* sent this very *Philo*, as their Ambassador to intercede with him not to profane their Temple, but the Emperor ordered *Petronius* to see the Orders about his Statue complied with. This, he says, is perfectly agreeable to the Argument and Drift of *The Book of Wisdom*; and from hence he accounts for those Precepts in the first and sixth Chapters, which contain the Duty of Princes, that they were inserted with a View to *Caius*, to admonish him how he ought to act, or to instruct his Successors. Hence likewise those fine Observations upon the Reward of Virtue, the happy Exit of good Men, and the Torment which awaits the wicked, especially those in Power, in the second, third, fourth, fifth Chapters, designed, as he supposes, for the Comfort of the distressed *Jews*, and as a Warning and Terror to evil and tyrannical Princes. Hence, lastly, those severe Remarks upon the Original, Progress, Mischief, and Downfal of Images and Idols, and those Threatnings against them, their Makers and Worshippers, which are to be found at large in the thirteenth and fourteenth Chapters. *Cens. Lib. Apoc. tom. I. Præl. 22.*

JUNIUS thinks the *Book of Wisdom* was composed from some Fragments of *Solomon*, and that it is an Extract from his Writings, which the seventh, eighth, and ninth Chapters may seem to favour, and that *Philo* was the Compiler; and so takes the middle way, between those who assign it to *Solomon*, and those who ascribe it to *Philo*. Bishop *Cosin* concurs in giving this Book to *Philo*, *Schol. Hist. ject. 36.* and refers in the Margin to the following Authorities, as confirming this Opinion, *S. Basil Ep. ad Amphiloeb. S. Hier. Præf. in lib. Sol. Beletb de Div. Offic. c. 60. Jo. Sarisbur. Epist. 172. Aquin. in Dionys. de Divin. Nom. c. 4. Lect. 9. Bonavent. in lib. Sap. Lyrân. in eundem.* These farther Authorities in favour of *Philo*, joined to *Calmet's* Arguments, though stronger than any hitherto alledged for any other Person, must yet be allowed to amount only to a bare Probability.

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As there is not sufficient Light for determining with any Certainty, the real Author of *The Book of Wisdom*, or the precise time in which he wrote, I shall set down only what is most generally agreed on with relation to this Book, viz. that it was not wrote by *Solomon*, though the Title carries his Name, nor originally in *Hebrew*; that it was wrote by a *Hellenist Jew*, for the Style shews that it was a *Greek* that composed it, as *St. Jerom* observes, *Stylus ipse Græcam Eloquentiam redolet, Prol. in lib. Sap.* and from some Circumstances in the Book itself, it seems most probable to be wrote by a *Hellenist Jew* of *Alexandria* in particular. That it was wrote long after *Malachi*, and the ceasing of Prophecy, even a considerable time after the *LXX* Interpreters, and therefore not by one of them. We may, I think, come still nearer its true Date, if we place it after the Times of the *Maccabees*, and consequently that it is much later than the Book of *Ecclesiasticus*: For what *Grotius* urges from its being placed in all the Copies before that of *Ecclesiasticus*, is of little Weight to determine its *Æra*, nor is the Order of Books, as it occurs in our Bibles, any Rule for settling the Precedence in Point of Time. For does not the Book of *Job* follow after the *Pentateuch*, and other Books confessedly later, and yet the learned suppose it to be wrote before any of the Books of *Moses*, and probably the oldest Book we have now remaining. See *Origen. Cont. Cels. lib. I. Eusèb. Demonst. Evang. lib. I. c. 6. Selden De Jure Nat. &c. c. 11. Bishop Sherlock. Dissert. II.* In a Word, allowing the Uncertainty of the Author, and of the exact Time when this Book was wrote, yet, as it certainly preceeds the most primitive ecclesiastical Writings in Point of Time, and cannot, without manifest Injury, be supposed inferior to them in Point of Worth, it ought at least to be put upon the same Level with them, and challenge as high a Regard.

WHAT a late learned *Metropolitan* says of the Authority of the Writings of the Apostolical Fathers, belongs in an equal, if not a higher Degree to the Apocryphal Books, especially the *Didactical* ones: "We cannot doubt but that what was universally approved of, and allowed, not by a few learned Men, but the whole Church in those Days, what was permitted to be publickly read to the faithful for their Comfort and Instruction, must by this means have received the highest human Approbation, and ought to be looked upon by us, though not of equal Authority with those Books, which the same Church has delivered to us as strictly Canonical, yet as standing in the first Rank of ecclesiastical Writings." *Archbishop Wake's Prelim. Disc. to the Transl. of Apost. Epist. p. 119.*

A LIST

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The B O O K of W I S D O M.

Translated from the *French*.

CUSTOM and the Language of the Church have always given to the Books attributed to *Solomon*, the Title of *Sapiential Books*. The Fathers often cite them under the General Name of *The Wisdom of Solomon*, and in Ecclesiastical Language *The Book of Wisdom* comprehends not only all the undoubted Works of that Prince, but likewise *Ecclesiasticus*, and that which we are now going to explain, which by a peculiar Privilege hath been called, by way of Eminence, *The Book of Wisdom*; or, as the *Greek* expresses it, *The Wisdom of Solomon*. Not that *Solomon* was the Author of this Book, scarce any learned Men are of that Opinion; but it has been looked upon as a Summary of his Sentiments, and as containing some of his most weighty and important Maxims. Some of the Ancients quote it also by the *Greek* Name *Panaretos*, i. e. a Treasury of all Virtue, or a Collection of useful Instructions to bring us to it. And in this Sense we must understand Wisdom in this Author, as synonymous to Religion, Piety, Justice, and the Fear of God; a Sense widely different from that in which Wisdom is understood in the Writings of the Heathen Philosophers, where it has but little Concern or Connexion with Religion, and the Practice of real Virtue, aiming only to enlighten and improve the Understanding, and to give it a Sort of fruitless Knowledge of general Truths of a very imperfect Morality founded wholly upon Nature.

THE principal End proposed by the Author of this Book is the Instruction of Kings, Nobles, and Judges of the Earth; he addresses his Discourse to them, accommodates his Rules to their Circumstances and Occasions, and exhorts them to a serious and diligent Study of Wisdom. And to incline them the more effectually to it, he assumes the Name of *Solomon*, and speaks to them as in his Person with an Air of Authority, but without Haughtiness or Affectation. He proposes this great Prince to them as a Pattern, and recounts by what Means he arrived to that Height of Glory, Riches, Knowledge, and Eloquence; he declares that 'tis to Wisdom alone he is indebted for all these Blessings, and that whoever will imitate him, may arrive to the same Happiness and Perfection. And to engage them the more effectually to the Pursuit, he assures them that the Means of attaining Wisdom are not difficult, that to gain her is only asking her of God, that she even prevents those that seek her, and hastens to meet those who sincerely desire her.

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H E discovers to them at the same Time the Obstacles that they may meet with in the Study and Pursuit of Wisdom, which he shews are chargeable on Men themselves, rather than on God; that therefore they wrongfully accuse Nature, and to no Purpose urge their own Weakness and Infirmities. For Death and Sin made not their first Entry into the World thro' the Will of God, but by the Fraud of the Devil, and thro' the Fault of Men themselves. At first Man was created Pure, Innocent, and Immortal, and was himself the Cause of forfeiting these great Blessings and Prerogatives. But notwithstanding his Fall, Wisdom is still possible to be attained by him, and, thro' the Assistance of God, he may acquire it. But to engage God to be his Friend, he must avoid, above all Things, Sin, Debauchery, and Deceit, for God will be served faithfully, and with an upright Heart, nor will Wisdom ever enter into, or dwell in a deceitful and corrupt Soul.

H E expressly confutes those who believe the Soul to be mortal, and who place their sovereign Happiness in the Pleasures of Sense, and says, they deservedly brought Death upon themselves, by siding with the Devil, and ranging themselves in his Party, who, thro' Envy, brought Men into this degenerate and unhappy State. He represents *the righteous Man* as reviled, hated, persecuted, condemned unjustly, and at length put to Death, and in such Terms as suit admirably with the Sufferings and Passion of *Jesus Christ*. He threatens the Wicked with the Judgments of God, and extreme Punishment in another Life, and represents them in a State of Despair at seeing the Happiness of the Just, which they shall be Witnesses of. On the other Side he describes the blessed Condition of the Saints in a future State, as a Condition of Joy, Peace, and Glory, and represents them as Kings and Judges, who shall shine in Heaven, and exercise there a Jurisdiction as glorious, as their Humiliation was on Earth contemptible. He commends Virginity, and opposes it to the many Disorders of Lust and Incontinence, and in particular inveighs against the Sin of Adulterers, whose Posterity he shews to be unfortunate, and of short Continuance.

H E speaks of Wisdom in the most magnificent and pompous Terms, in such a Manner, that he often attributes to her what in Strictness belongs only to the Divinity itself, of whom she is a Ray and Emanation. He gives her the Name of the Spirit of God, the Holy Spirit, Creator, which fills and knows all Things, and is Almighty; one in Essence, but manifold and diversified in her Operations. He says, that Wisdom is a Sort of Efflux or Vapour, which issues and proceeds from the sovereign Virtue of God, an Emanation of his Splendor, the Brightness of the everlasting Light, the spotless Mirror of the Majesty of God, and the express Image of his Goodness: That being but one, she can do all Things, and continuing the same, renovates, or makes all Things new. That none are beloved of God who are not filled with Wisdom; that she is always about his Throne, and was present at, and assisted in the first Creation of Man. He prays to the Lord to send her down from Heaven, that she may instruct him, and be his Guide and Assistant.

H E shews the Advantages which Wisdom procures to Men by his own happy Experience; that *Adam*, who fell at the Beginning, recovered himself by Wisdom; that through her *Noah* had the Happiness to please God, and to preserve himself pure and unspotted in the Midst of a wicked and perverse Generation; that it was Wisdom which preserved *Abraham* from the general Corruption of the World, and *Lot* in the Destruction of *Sodom*. He relates the History of *Jacob* and *Joseph*; that of *Moses* and the *Hebrews* in *Egypt* and in the *Desert*; and the principal Miracles that God wrought in their Favour, and always ascribes to Wisdom the Glory of them. He draws an elaborate and judicious Parallel of the different Manner in which God treated the *Egyptians* and the *Hebrews*, and compares the just Severity of God towards the Former, with the many signal Instances of Favour shewn to the Latter. He enlarges upon the Original of Idolatry, and shews its Folly, Progress, fatal Consequences and Effects, and foretells its Ruin and Downfall. That Idolaters are the most senseless of all Men, and their Blindness absolutely inexcusable, in not discovering and finding out the true God by the Help and Scale of the Creatures. And in general it may be said, that in no other Book of Scripture, nobler and more grand Conceptions of the Deity are to be met with than in this.

T H E R E are some particular Sentiments in this Book, which have made some Doubt of the Inspiration of the Author, and of the Canonicalness of the Book itself.

We

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We shall examine in a particular Dissertation what he says about the Original of Idolatry. There is some Difficulty in what he asserts with respect to his own Soul, that it being naturally good, had the Happiness to light into a Body likewise pure and undefiled, c. viii. 20. We have examined the Passage in the Course of this Work, and shewn that he speaks there only of natural Parts, and not of any moral Qualities or Endowments.

HE says in another Place, that *Joseph* had the Sceptre of *Egypt*, which is not mentioned in the Books of *Moses*, and that the *Hebrews*, whilst they remained there, under the Bondage of *Pharaoh* were a just and irreproachable People, which is contrary to what *Ezekiel* and other Prophets say of them, who accuse them of Idolatry in that very Country. He approves of the *Hebrews* spoiling the *Egyptians* of their Goods, as being only the just Recompense of their Labour, which before was so badly requited. He adds likewise many Particulars to *Moses's* Account: He seems to believe that *Abraham* lived at the Time of the Building the Tower of *Babel*, and that Wisdom prevented him from consenting to that bold and presumptuous Design, and kept him free from Idolatry, which, like an Inundation, overspread the Earth. He accuses the *Canaanites* of Magic, eating human Flesh, worshipping Flies and Insects, which the Scripture does not charge them with. It is true indeed, that the *Philistines* adored *Beelzebub*, The God of Flies; but these People were not of the Race of *Canaan*, nor of his Extraction.

HE says, that the Fire which fell with Hail and Rain upon *Egypt*, spared those Animals which plagued the *Egyptians*, supposing that the Frogs, Flies, and Locusts were still subsisting at that Time, which is contrary to the Account of *Moses*.—He speaks of Manna, as a Food prepared in Heaven, as the Nourishment of Angels, and in which the *Hebrews* found every Thing agreeable to their Palate that they could wish for; whereas *Moses* tells us, that the Taste of Manna was like that of Wafers, or Bread prepared with Oil, that the *Israelites* were so surfeited with it, that they disliked the very Sight of it: He makes Apparitions and Spectres to haunt the *Egyptians* during the three Days Darkness in *Egypt*, supposing them to be visible by the Light of some sudden and occasional Flashes; and adds some Circumstances about the *Israelites* Passage thro' the *Red Sea*, which seem fabulous, as what he says of Grass and Flowers appearing at the Bottom of it, to make their Journey more easy and delightful; and in fine, seems to believe that the Quails which fell in the Wilderness round about the Camp of the *Hebrews*, was a miraculous Production, like that of the Flies and Frogs which *Moses* brought upon the Land of *Egypt*.

BUT to all this we may answer in general, 1. That it is a Piece of natural Justice due to an Author, that is not living nor capable of explaining his own Sentiments, to understand his Expressions in the most favourable Sense, and not to impute a bad Meaning to him, as long as one is not forced to it by the plain Evidence of his own Words: Now we have shewn in the Comment, that there are none of these Passages which have been excepted against, but what may be understood in a good and consistent Sense. 2. With Respect to the Additions which are complained of, it is common, we know, both in sacred and profane History, for one Writer to supply what hath been omitted by another.

“ THIS Answer will hold, it may be replied, when two Authors cotemporary, or nearly so, record the same Fact; but the Case is quite otherwise here, as the Author of this Book lived many Ages after *Moses*”. To this we rejoin, that there are two ways by which the Memory of Events may be transmitted to Posterity, viz. by Scripture, or by Tradition. If the Author could not come to the Knowledge of these Particulars by the first of these ways, he might learn them by the second.—But if this Author was inspired, as we assert, and shall hereafter shew, there is no withstanding the Force of his Evidence, unless there could be found in his Account of Things some manifest Contradiction to the sacred History, or Sentiments contrary to Truth and Religion, which can never be shewn.

FOR, with Regard to *Joseph's* having the Sceptre of *Egypt*, it is not to be understood of a Kingdom or Sovereignty properly so called; it means only that he was the second Person in the Kingdom, and had a very extensive Rule over all that Country. And do not *Joseph's* own Brethren say as much? *Joseph is yet alive, and is Ruler over all the Land of Egypt*. As to the *Hebrews*, who lived under the cruel Bondage of *Pharaoh*,

raab, loaded and overwhelmed with Hardships, they were just and irreproachable with respect to that King and his Subjects, who had cruelly enslaved them, though not so indeed in regard to God, who permitted their Slavery to punish their Idolatry.—The Spoil of the Goods of the *Egyptians* by the *Hebrews* is not condemned any where in Scripture, and such as have wrote on that Subject, justify the Action by many substantial Reasons.—What this Author says of the *Canaanites* is but too true. The Description which the Scripture gives of their Abominations is much more shocking, than any thing said of them in this Book. We have already answered in general to the Objection drawn from the Addition to the sacred Account, the rest will be discussed in the Commentary itself. Some have raised an Argument from the Author himself, “If he is not the real *Solomon*, why does he endeavour to pass for that Prince? Canst he Holy Spirit inspire a Writer to personate what he is not?” We answer, that such an Artifice in this Writer, whoever he be, is neither fraudulent nor false. It is no more than a sort of *Prosopopœia*, an ingenious Fiction, whereby a Writer, to give more Weight and Authority to the Instructions delivered, assumes the Name and Person of another more ancient. The Woman of *Tekoah* speaks in such a disguised manner, when she pretends before the King to have lost one of her Sons, 2 *Sam.* xiv. 4. By the same Artifice, one of the Sons of the Prophets feigns himself wounded for having let a Prisoner escape, 1 *Kings* xx. 35. Thus *Nathan* reprov'd *David* for his Sin with *Bathsheba*, under the significant Parable of the Ewe Lamb. And thus the Prophets introduce, *God*, *Moses*, *Abraham* as occasionally talking, to render their Discourses, by such a Fiction, the more lively and affecting.

THE Author of this Book designed to give the Heathens a just Idea of the Original and End of true Wisdom.—The *Greeks* were passionately fond of Philosophy; but they knew not its true Origin, ascribing it to their own Industry and Pains, which the wise Man, in this Treatise, shews to be the Gift of God. They make it to consist in fruitless Speculations, or in Rules of a Morality merely chimerical (as was that of the *Stoics*, which exceeded the Power of human Nature) or one purely natural, which went no farther than common Honesty, and the doing such Actions as were agreeable to right Reason. But this Writer proposes to them supernatural Wisdom, having God for its End, and Holiness for its Object. He overthrows Idolatry by shewing its ridiculous Rise, sad Consequences, and the Horrors and Abominations which accompanied it; that therefore Men, and, above all, Philosophers, are inexcusable, in not knowing and acknowledging God, and transferring to Creatures that Honour which is due to the Creator only. In a word, he destroys the Opinions of the *Epicureans* and *Sadducees*, who denied the Immortality of the Soul, a Future Judgment, the Reality of Hell, and the Punishments and Rewards of another Life. After this manner he opposes the principal Mistakes of the Philosophers, and gives here the Plan of a true and sound Philosophy. Original Sin, the Fall, Repentance, and Recovery of the first Man, the Rewards and Punishments in a Future State, are as well, or perhaps more clearly described in this Book than in any of the Old Testament, which is of great Consequence, to establish the Truth of these Opinions, and to shew the Antiquity of such a Belief among the *Jews*.

THE six first Chapters of this Book are as a Preface to the rest of the Work; they are a sort of an Abridgment of the Nine first Chapters of the Book of *Proverbs*. In them Kings and Nobles are exhorted earnestly to the Study of Wisdom. In the viith and viiith Chapters, the Author, assuming the Name of *Solomon*, proposes himself as a Pattern, and shews what means he employed to attain true Wisdom. One sees there the Description of his happy Reign, and of his consummate Knowledge, agreeably to what is said of it in the first Book of *Kings*. The ixth Chapter is a Paraphrase on the Prayer which *Solomon* made to God in the Beginning of his Reign, which is mentioned 1 *Kings* iii. 6, 7, 8, 9. The xth Chapter, to the End of the Book, is a Continuation of the same Prayer, where he enlarges upon the Power of Wisdom, and its Effects, the Evils which accompany the wicked and inconsiderate, and the Rewards of the truly wise and righteous, which he confirms by various Instances and Examples. The Work seems not to have been finished, or at least the Conclusion of it has not reached us, for the Author does not finish his Prayer, as it is natural to suppose he should, according to his first Design.

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WE shall not enlarge here upon the Writer of this Book, nor the Time in which it was wrote, we shall do that in a particular Dissertation. The original Text is in *Greek*, which is yet preserved, and it does not appear that it was ever extant in *Hebrew*, notwithstanding what some Authors have thought to the contrary. We find none of those *Hebraisms*, which are hardly to be avoided by those who translate from the *Hebrew*, nor any Turns but what are usual in the *Greek* Tongue. The Author manifestly had read the Heathen Writers, and wrote *Greek* well; he even borrows some Expressions which are peculiar to them, as the *Giants* being drowned in the Waters of the Deluge, the River of *Forgetfulness* or *Lethe*, the Kingdom of *Pluto* or *Hades*, *Ambrosia*, &c. there are some Passages in which he plainly appears to have imitated *Plato*, and one clearly perceives that he had studied that Philosopher. His Style is swelling, abounds with Epithets, often obscure, and almost throughout poetical and figurative. The *Jewish* Writers had some Knowledge of him, and have quoted him sometimes; *Rabbi Moses Ben Nachman* cites particularly, *ch. vii. 7.* which he gives in *Syriac*, or such *Hebrew*, as was spoke at *Jerusalem* in the time of our Saviour.

THE Author often quotes Scripture, and always according to the *Septuagint*. Thus *ch. v. 10, 11, 12, 13.* he compares the Life of Man to a Shadow, to a Vessel cutting the Waves, to a Bird which parts the Air, and to an Arrow shot at a Mark, which is taken from *Prov. xxx. 19.* where the wise Man says, according to the *LXX*, that *there are four things which are hard to be known, the Way of an Eagle in the Air, the Way of a Serpent upon a Rock, the Way of a Ship in the midst of the Sea, and the Way of a young Man in his Youth*; but in the *Hebrew* the last Clause is, *and the Way of a young Man with a Virgin*. So that Passage in *ch. ii. 12.* *let us lie in wait for the Righteous, because he is not for our turn*, is taken from *Jf. iii. 10.* where the *Septuagint* reads, *Let us bind the Righteous, because he is disagreeable to us*; but in the *Hebrew* it is, *say ye to the Righteous that all shall be well with him*. In his Account of the Plagues of *Egypt*, he follows the *LXX*, particularly in what he says of the Flies and Locusts. And when he speaks of Idols in the *xiii*th and *xiv*th Chapters, he almost Word for Word copies what we have in *Isaiah*, *Jeremiah*, *Baruch*, and the *Psalms* on that Subject.

THE *Latin* Translation which we have of this Book is not *St. Jerom's*; it is the ancient *Vulgate*, used in the Church before the Time of that Father, and made from the *Greek*, in the first Ages of the Church, by an Author unknown. The Translator does not seem well acquainted with the Purity of the *Latin* Tongue, often making use of Words that are not used by approved Authors in that Sense; as *Honestas* for Riches, *Honestus* for a rich Man, *Respectus* or *Visitatio* for the Punishment which God inflicts upon the wicked, *Supervacuitas* for Vanity or Vain-glory, *Animalia supervacua* for dangerous and noxious Animals. The Translation keeps very close to the Text, and is strictly exact in rendring every single Word faithfully, neglecting all Ornaments of Speech, and the Beauties of the *Latin* Idiom. *St. Jerom*, in his Preface to the Books of *Solomon*, says, that he corrected *Proverbs*, *Ecclesiastes*, and *Canticles* from the ancient Version of the *LXX*, but did not meddle with the Translation of this Book, or *Ecclesiasticus*. There are not many various Readings in the *Greek* Copies, but a much greater Number in the *Latin* ones. The *Complut.* Edition, that of *Antwerp*, and of *Sixtus V.* in 1590, afford a great Variety, which are corrected in the Bibles of *Clement VIII.* and in the *Vulgate*. We have marked them at the Bottom of each Page in the *Commentary*.

THE *Book of Wisdom* was not always received by the Church as Canonical, as not being admitted into the *Jewish* Canon of Scripture among those Books, which were wrote in their Language, and passed through their Hands to the Christian Church without any Doubt or Exception. But such as were written in *Greek*, as *Wisdom* and *Ecclesiasticus*, have been disputed and contested, and the Church, always cautious and wary in her Decisions, did not decree to admit them for Canonical, till after mature Judgment and long Deliberation; which Slowness in her Proceedings and Determination shews, that she did not admit them hastily, or by chance. The Scarcity of Books in the Beginning of Christianity, the great Distance of Churches from one another, the Difficulty of assembling general Councils, made each Church keep to its own Tradition, to admit, or not to admit Books, till the Truth was at length discovered.

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THE principal Reasons brought against the Canonicalness of this Book are, 1. That there is no Appearance that *Philo the Jew*, to whom very many Authors ascribe it, was inspired; he lived and died a *Jew* without any Knowledge of *Jesus Christ*, or receiving his Gospel. 2. The Doubts of some ancient Fathers, who have ranked it in the Number of disputed Writings—That several particular Churches left it out of their Canon, and even some late Interpreters, as *Lyranus* and *Cajetan*, did not admit it as indisputably Canonical. 3. The *Jews* not admitting it into their Canon, for it does not appear to have been known among them before the Time of *Jesus Christ*. 4. Internal Evidence in the Book itself to reject it, as plain Imitations of the Gospel, and Writings of the *Apostles*; the Opposition of some Passages to the undoubted Scriptures; and the Addition of others, which appears to have been made on purpose. All that can be objected on this Head, we have mentioned before in the Body of this Preface; and will examine, in the Dissertation upon the Author of this Book, the Objections with Respect to *Philo*, and those Passages in the Gospel and Writings of the *Apostles*, which resemble some in this Book. We have also answered, both in the Commentary and in this Preface, the Accusation of Untruth, which has been urged against this Writer. There remains only the Difficulty which arises from the *Jews* not acknowledging it to be Canonical, and some of the Ancients not receiving it.

THE Authority of the *Jews* hath never been of any great Weight in the Church, particularly of the modern *Jews*, whose Malice and unfair Dealing, in every thing relating to our Faith and Holy Religion, is open and notorious. The *Apostles*, whose Authority is of infinitely more Weight than theirs, have taken Quotations and Proofs from this Book^a. And 'tis begging the Question to say, that this Writer copied from them. They recommended it to the Faithful, who have ever since preserved, read, and cited it as inspired Scripture, so that we cannot now form any reasonable Doubt about its Canonicalness. To the Testimony of those few among the Ancients, who have disputed its Authority, we oppose a Croud of Witnesses in all Ages of the Church, who have acknowledged and quoted it as Divine Scripture. In short, to the Scruples of those who seeing Antiquity wavering upon this Point, have found some Difficulty to persuade themselves to admit this Book into the Canon, we oppose the Third Council of *Carthage*, in 397; that of *Sardica* in 347; that of *Constantinople* in *Trullo* in 692; the 11th of *Toledo* in 675; that of *Florence* in 1438; and lastly, the 4th Session of the Council *Trent*, all which expressly admitted this Book into the Class of Holy Scripture. And there is scarce any ancient Father who has not quoted and commended it. Many of them attribute it to *Solomon*, others to some Prophet, and all to an inspired Writer^b. We may therefore reasonably urge upon this Occasion, the Argument of Prescription against our Adversaries, and let them produce their Title against our quiet Possession. Let them attack and confute, if they can, so many Councils^c, and those learned

^a See this Objection discussed in Note on Chap. ix. 13. and Bishop *Cosins's* Scholast. Hist. p. 23.

^b Some of the later Fathers, as St. *Jerom*, St. *Austin*, &c. give indeed very honourable Titles to *The Book of Wisdom*, and the other Apocryphal Books, calling them Canonical, Sacred, Divine; but then they mean not by Canonical, as the Church of *Rome* does, *Canones Fidei*, a perfect Rule of Faith; but *Canones Morum & Historiæ*, such as are profitable only for Instruction, and to inform Men in the History of the *Jewish Church*. See *Dupin's Biblioth. Pat. tom. I. p. 1.* Nor when they call them Sacred or Divine, do they mean to equal them to Divine Scripture, strictly so called, or to make them of the same Sovereign Authority with the undoubted Canonical Books themselves, for the establishing Matters of Faith, or determining Controversies in Religion. See St. *Jer. Epist. 7. ad Lat. Epist. ad Paul. Præf. in lib. Sol. Aust. de Doctr. Christ. l. ii. c. 8. Retract. l. ii. c. 10. De Civit. Dei, l. xv. c. 23. Cyril. Hieros. in Catech. sect. IV. Euseb. Eccl. Hist. l. vi. c. 25. Ruffin. in Expos. Symb.*

^c As the Catholics lay the Stress of their Cause upon these Councils, and this learned Commentator triumphs in them as their Bulwark, it seems proper and even necessary to examine into the Authority of these Councils, and consider how far they prove the Point they are brought for. I shall take them in the Order as they stand in this Preface. With Respect to the Third Council of *Carthage*, whereat St. *Austin* himself, they say, was present, we reply, 1. This Council was not Œcumenical, but only a Provincial one. 2. The 47th Canon (according to *Binius*) which they urge against us, was not originally in the Acts of this Council, but added in the Time of Pope *Boniface*. For if this Council was held under the Consulate of *Cæsar* and *Atticus* in the Year 397, as the Inscription or Title of this Council in all Copies has it, there can be no such Canon in it; for *Boniface*, to whom this Canon refers, was not at that Time Pope of *Rome*, nor above 20 Years after, not till 418. 3. The great and general Council of *Chalcedon*, consisting of 630 Bishops, confirmed the Code of the Universal Church; in that Code were contained the

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learned Ecclesiastical^d Writers which are the Bulwarks of our Cause: They must overthrow all these, before they will be able to reach us.

THE Prophecies which are to be met with in this Book, and which have been acknowledged as such by the Fathers, are still farther Proofs of its Canonicalness. All that is mentioned here of the future Downfall of Idolatry, and of the terrible Judgments which God will inflict upon the Wicked, may be considered as a true Prophecy.

BUT

Canons of the Council of *Laodicea*, wherein we have the Catalogue of the Canonical Books of Scripture; but the Canons of the Council of *Carthage* were not confirmed by it, as not having yet any Place in it. And therefore we may safely conclude, that neither *Pope Leo* the First, (whose Legate subscribed the Council for him) nor any of the Bishops there gathered together, acknowledged any other Books of Canonical Scripture, than what the Council of *Laodicea* (which left out all these Books) had declared to be received, and read for such in the Church, before their Time. 4. The *Romanists* themselves do not generally allow the Authority of this Council, to determine what Books are Canonical: for *Wisdom*, and the rest of the Apocryphal Books, have been since rejected by many great and considerable Persons among them, as *Isidore*, *Nicéphorus*, *Rabanus Maurus*, *Hugo*, *Lyran*, *Cajetan*. See *Limborch's Theol. Christ. lib. i. c. 3.* *Melch. Canus. Loc. Theol. lib. v. cap. ult. Baron. Ann. tom. VIII. ad Ann. 692.*

The next is that of *Sardica*, or *Sardis*, in 347, which was so far from a general Council, that it was only a Western Synod. The Canons of this Council were never received by the Catholic Church as general Laws, they were never put into the Code of the Canons of the Universal Church, which was approved by the great Council of *Chalcedon*, but were first added to the Code by *Dionysius Exiguus*, as those of the Council of *Carthage* likewise were. The East never received these Canons, nor would the Bishops of *Africa* own them. The Popes only used them, and cited them under the Name of the Council of *Nice*, to give them the greater Weight and Authority. See *Dupin's Eccl. Hist. Vol. II. p. 261.*

As to that at *Constantinople* in *Trullo*, this is only cited by them as confirming the Council of *Carthage*; for in other Respects, the Canons of this Council are not so agreeable to the *Roman* Writers, who represent them as falsified and corrupt. They do not relish the 36th Canon, which makes the Bishop of *Constantinople* equal to the Bishop of *Rome*; nor the 55th, which lays some Restraints upon the Church of *Rome*. But it is to be well observed, that the 227 Bishops here assembled, in the second Canon, confirmed also the Council of *Laodicea*, (which was 37 Years before that of *Carthage* which they urge) which reckons the Canonical Books of Scripture as we do, and excludes the rest, in Canon 59th as not properly belonging to them. When therefore in the same second Canon they allow also the Council of *Carthage*, they cannot be supposed immediately to contradict themselves, but that they understood the *Laodicean* Council to be taken in one Sense, and the Council of *Carthage* in another; the latter extended, in a large and improper Acceptation of Scripture, to the Ecclesiastical Books, and the former, in a more strict and proper Sense, took in only those Books that were really Authentic and Divine. For in one and the same Sense they cannot both be taken, nor otherwise be confirmed and stand together. See *Cosins's Schol. Hist. Sect. 104. Episcop. Instit. Theol. lib. vii. c. 7.*

There is still less to be said in favour of the 11th Council of *Toledo*, which was subscribed only by the Archbishop of *Toledo*, sixteen Bishops, two Deacons, two Bishops, Deputies, and seven Abbots. A Number too small and contemptible to make a Council!

That of *Florence* in 1438, is of so modern a Date, that it can be of no great Weight. It was assembled by the Authority of the *Pope*, and under his Influence and Management. In the large Tomes and Editions of the Councils, no such Canon, as is pretended, is to be found; it is a Decree added by some Impostor, probably the Epitomizer or Abridger of the Councils, and is supposed with Reason to be a Forgery, for nothing was mentioned at this Council concerning the Canon of Scripture. Nor can it be called a General or Œcumenical Council, even in Respect of the *Latin Churches* only; many of which neither acknowledged *Eugenius*, or his Council, and the Council of *Basil* then sitting, condemned this of *Florence* as a Schismatical Assembly. And the *Greeks*, as soon as they were return'd, and got to *Constantinople*, would stand to nothing that their own Fears and the *Pope's* Persuasion had before led them into. See *Cosins's Schol. Hist. Sect. 160.*

The last is the famous Decree of the Council of *Trent*, wherein 43, or some few Persons more, were only assembled, and cursed all other Persons in the World, that did not receive their new Canon of Scripture in such Manner and Form, as they were then first pleased to appoint it. To establish this Œcumenical Decree, as they most unwarrantably called it, of the *Greek Church* they had not one; of the *English* as few; of the *Helvetian*, *German*, and *Northern Churches* none; of the *French* scarce two; of the *Spanish* not many. All the rest were *Italians*, and they in no great Number; among whom some were the *Pope's* Pensioners, and sent thither to overbalance the Votes of others, many of them Titular, and some Unlearned. And was it ever heard in the World before, that forty Bishops of *Italy*, assisted, perhaps, with half a Score others, should make up a General Council for all Christendom? (See *Cosins's Schol. Hist. Sect. 194.*) Wherein, as there was not any one greatly remarkable for Learning, that voted the Canonical Authority of the Apocryphal Books, which the Eastern and Western Churches ever held as suspected and uncertain; so some of them (as *Father Paul* observes, whose Testimony upon this Occasion must be allowed of great Weight, and less Exceptionable) were Lawyers, eminent, perhaps, in their own Profession, but of little Skill and Understanding in controverted Points of Religion; and such Divines as were among them, were of low Parts, and less than ordinary Sufficiency: The greater Number were Courtiers, and Bishops of such small Places, or Dignities only Titular, that supposing every one to represent the Clergy and People from whence he came, it could not be said that one in a Thousand in Christendom was represented in this pretended Council. See *Brent's Transl. of the Hist. of the Counc. of Trent. B. II. p. 153.* I mentioned just above, that the Eastern

But the Place upon which the Ancients have fixed with most Attention, is, where the Author describes the Punishments of *the Just Man*, in Terms so resembling the Sufferings of *Jesus Christ*, that *Grotius* imagines these Passages to have been added to the Book by some *Christian* Interpolator, after the Death of our Saviour; which is not at all probable, as they are so linked and interwoven with the Context, that they are not to be separated without manifest Violence. The Fathers had quite a different Opinion of them, and have made use of them against *Jews* and *Heathens*, and shewn the complete Accomplishment of them in the Person of *Jesus Christ*.

THE *Jews* themselves do not absolutely reject this Book; I have before observed, that a learned *Rabbi* quotes a Passage from it in his Preface to the *Pentateuch*. *John Picus* of *Mirandola* asserts, that the *Jews* read a *Book of Wisdom* in *Hebrew*, composed, as they thought, by *Solomon*, as the Marrow and Quintessence of the Law of *Moses*. But it is very different from this Book. *Isidore*, *Sixtus* of *Sienna*, *Christopher a Castro*, *Gonsalve a Cervantes*, *Lorin* in their Prefaces to this Book, maintain that it was wrote at first in *Hebrew*, and afterwards translated into *Greek*: Many affirm, that it was wrote by *Solomon*, and translated after into *Greek* by the *LXX*. But these last Opinions go too far. If the *Jews* were acquainted with, and read this Book, it must have been translated into their Language from the *Greek*, and we must indeed agree that they never received it as Canonical.

Eastern and Western Churches looked upon the Apocryphal Books as suspected and uncertain. Those that are curious may see this Matter very minutely discussed by a particular Detail of the Sentiments of the several Churches, extracted chiefly from the Writings of the Bishops, that presided over the respective Sees, which *Episcopus* has happily executed, *Instit. Theol. lib. iii. c. 7.* in such a clear Manner, and so exact a Method, as to Time, Place, and Persons, that we see the Judgment of these two great Ecclesiastical Bodies, as it were, in one View, and without any Confusion or Perplexity.

* This may be disproved by almost an Infinity of Testimonies in *Bp. Cosins's Scholastical History*, wherein by an Historical Disquisition of the Universal Tradition of the Church of God, unanimously delivered in all Ages from the Apostles Times (and before) to ours, and by a very particular Enu-

meration of the Testimonies of the ancient Ecclesiastical Writers thro' the several Centuries, it appears, that neither the ancient Fathers, Bishops, nor Ecclesiastical Writers, taught or believed otherwise than we now hold. So that it seems strange that so learned a Writer as *Calmet*, should either be so greatly deceived in a Point of such Consequence, or one in other Respects so fair and candid, should knowingly triumph in false Evidence and unsupported Authorities: Nor is it less strange, that he should not give the incomparable Book of this Prelate, a Place in his *Bibliotheca Sacra*, as the Nature of that Work required; but we may suppose that he either did not know it, being wrote in *English*, or did not care to have it known and read, the Answers of it being so cogent against the *Romanists*, and the Book itself the strongest Bulwark of the *Protestant Cause* in this controverted Point betwixt us.

CALMET'S DISSERTATION

UPON THE

AUTHOR of *The Book of WISDOM.*Translated from the *French.*

IF the Dispute which hath been raised about the Author of *The Book of Wisdom*, was only among Catholick Writers, and all Parties were agreed upon its Canonicalness, and the Inspiration of the Author, we should have given ourselves no more Trouble about this, than some others of the sacred Books, whose Canonicalness is acknowledged by all the Churches, even those which are separated from our Communion, though the Writers of them are doubtful and unknown. When once it is agreed that the Holy Spirit is the Original Author of a Book, one need not be so solicitous who the Person employ'd as the Instrument is. But in the Question before us, many of those who dispute about the Writer of this Work, attempt to destroy its Authority, and by diminishing the Credit of its Author, would take the Liberty to reject it as Apocryphal. To oppose this is the Design of the present Dissertation, wherein we shall endeavour to shew, that though the Author of *The Book of Wisdom* be not certainly known, the Book itself does not cease on that Account to be Authentic, Inspired, Canonical.

Many Catholick Writers suppose the Author of this Book to be *Solomon* himself. "He wrote it, say they, in *Hebrew*, from whence it was translated into *Greek* by the "Seventy Interpreters, together with the other Works of that Prince: The ancient "Fathers quote it often under his Name, and it has generally that Title in the *Greek* "Copies. The Author plainly assumes this Character throughout, and the true *Solo-* "mon stands confessed in as clear a manner, as in any other of his Books. Every body "agrees that it is not unworthy of his consummate Wisdom, and high Reputation; and "that his Sentiments and Maxims are comprised in it: That tho' this Piece is not "now to be met with in the *Hebrew*, it cannot be concluded from thence, that it was "never wrote in that Language: for how many Works have we in the Versions and "Translations only, the Originals of which are not now to be found? And how many "are ascribed to particular Authors, as indisputably theirs, which have less Marks to "ascertain them to belong to such Writers, than this has of being the genuine Work of "Solomon?" This is what they plausibly urge in behalf of this Opinion.

But to these Reasons it may be replied, that if this Work was really *Solomon's*, and was in *Hebrew* in the time of the LXX Interpreters, the *Jews* would not have forgot, or neglected it as they have done, nor excluded it their Canon. It is entirely unknown in that Language to *Josephus*, *Philo*, *St. Jerom*, and *Origen*; so that in all Appearance it never was in that Language. Add to this, that the Turn of the Phrase and Expressions are in the manner of the *Greeks*, and very different from the *Genius* of the *Hebrew* Tongue. The Author quotes the Scripture in it according to the LXX, and borrows Passages from Books, which were not wrote till a long time after *Solomon*. To pretend that the *Jews* have suppress'd the Original, out of Hatred to the Christians, who make use of its Authority to convince them, that they have accomplished, in the Murder of our Saviour, what was foretold of him in this Book, is to advance what is incredible, and raising an Objection which has been an hundred times confuted, and more difficult to maintain, than what they would avoid by this Plea. For could the *Jews* have sup-

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pressed it, if they would? And if they could, what Service would that have done them, since they have left it us in *Greek*, with so many other Books, as strong at least as this, to establish the Truth of our Religion?

The Authority of the Fathers is decisive, to prove a Point of Faith, and the Authenticness of any Text; but then their Testimony must be constant and uniform; but in a Matter of Criticism, and where their Judgments are divided, their Opinion does not always determine the Case. Now here the Antients do not speak in an uniform manner, some absolutely deny *Solomon* to be the Author, others speak doubtfully, and none affirm it in express Words. They cite indeed this Work according to the Usage of the Church, which comprehends under the Name of *The Book of the Wisdom of Solomon*, not only *Proverbs* and *Ecclesiastes*, but also this Book and that of *Ecclesiasticus*. The Title of the Book in the *Greek* Copies is no stronger an Argument than the Name of *King*, which this Author assumes in the Body of the Work or the Port and Appearance of *Solomon*, with which he would set himself off. The Ancients often call their Books by the Names of Persons whom they introduce speaking, as *Plato* gives to his Dialogues the Names of *Socrates*, *Timæus*, *Protagoras*; and *Cicero*, to his Book of *Famous Orators*, that of *Brutus*, and to another that of *Hortensius*. *Xenophon* too calls the History, in which he gives the Model of a complete Prince, by the Name of *Cyrus*, who is the principal Character drawn in it. But no body will say, that these Pieces were wrote by those whose Names they bear, for it is known and confessed on all hands, that it was *Plato*, *Cicero*, *Xenophon*, who wrote them under such fictitious Names. St. *Jerom* says expressly, that the Book of *the Wisdom of Solomon* carries a false and borrowed Title.

The Resemblance that is to be found in the Thoughts and Expressions of this Book with those of *Solomon*, is so far from proving him to be the Writer of it, that it furnishes a strong Argument to the contrary. This Prince would never have copied from himself, nor have repeated here, what he had already said in some other Work; nor would he have cited Passages from *Isaiab* and *Jeremiab*, who lived so long after him. We do not design or endeavour to decry the Book, or to diminish its real Worth and Value; we readily own, that it is not unworthy of the Wisdom of *Solomon* himself, and we have given it an Author more great and noble than that Prince. It is the holy Spirit, which inspired this Writer, as he did *Solomon*. I shall not repeat here, what I have said elsewhere, with respect to some Terms used in this Book, which are borrowed from the Heathens, such as *Ambrosia*, the River of Forgetfulness or *Lethe*, the Kingdom of *Pluto* or *Hades*, &c. These Fables are apparently of later Date than *Solomon*, as well as the Chaplets and Crowns of Roses, mention'd *ch. ii. 8*.

St. *Austin* was once of Opinion, that *Jesus* the Son of *Sirach* was the Author of the Books of *Wisdom* and *Ecclesiasticus*; but he did not long continue under that Mistake, he recants as to the *Book of Wisdom*, *Retraët. lib. II. cap. 4.* and without explicitly saying who is the Author, owns that it is more probable that *Jesus* the Son of *Sirach* did not write it: He says in another Place, that it was by no means likely to be wrote by *Solomon*; but he does not doubt, but that It, and *Ecclesiasticus* were both written by Inspiration *. And he elsewhere observes, that the primitive Writers of the Church, nearest the Times of the *Apostles*, fetched Proofs from this Book, as being of divine Authority; that there can be no Pretence for not receiving it, and placing it in the Rank with the other Scriptures.

St. *Jerom* informs us, that some ancient Writers ascribed *The Book of Wisdom* to *Philo* the Jew, which Words have afforded much Matter of Dispute to Authors that came after. Some have looked upon it as a dangerous Opinion, which tends to destroy the whole Authority of the Book, by ascribing it to a Jewish Writer, and one who was never reckoned inspired. Others have adopted him without any Limitation, but the greater Part add this Restriction, that the *Philo*, whom St. *Jerom* mentions, is not that *Philo* whose Writings we have, who is commonly known by the Name of *Philo the Jew*, but some other more ancient. For they pretend that there were several Authors of this Name, the first, as they say, lived under *Ptolemy Philadelphus*, and was one of the Seventy Interpreters; the second is *Philo of Biblos*, who is cited by *Eusebius* and *Josephus*; the third is *Philo the Jew*; the fourth is one who lived under the second Temple, and wrote a Book about the Soul.

* See this confuted by St. *Austin. De Civit Dei*, many other Places, which will serve likewise for an Answer to what immediately follows from St. *Austin.*

CALMET'S DISSERTATION. xxvii

THE first *Philo* is unknown to Antiquity, nor is there any Reason to place him in the Time of *Ptolemy* and the LXX Interpreters. In all Appearance there never was such an Author, since he is not mentioned by any ancient Writer. The second was a Pagan, a Native of *Biblos*, who translated the History of *Phœnicia* into Greek. *Josephus* places him in the same Rank with *Demetrius* and *Eupolemus*, who, not being of the Jewish Religion, could not have acquired a sufficient Knowledge of their Books, to give any true and just Idea of their History, and can with less Reason be supposed to be the Author of sacred and prophetic Books. The next then is the famous *Philo*, the Jew of *Alexandria*, who lived in the first Age of the Church, and was deputed by the Jews of that Place to the Emperor *Caius*, about the Year XL. of the common Æra. He wrote many Books in his Youth, but in the latter Part of his time was employed in publick and national Affairs, and was of great Service to his Countrymen. *Eusebius* and *St. Jerom* write, that in a second Embassy which he was sent upon to the Emperor *Claudius*, he contracted an Acquaintance and Friendship with *St. Peter*. *Photius* says, that he even embraced Christianity, but quitted it again out of Discontent or Disgust. *Josephus* mentions him as a very considerable Person. His Works are in a Style admirable for its Beauty and Plainness, but his Method of expounding Scripture is allegorical. *Photius* thinks, that it was from him the Custom was first introduced into the Church of explaining the Scriptures allegorically, and it is certain that some of the Fathers have followed his Method.—As to *Philo's* being a Christian, that Opinion is now exploded by all learned Men, as well as his pretended Intimacy with *St. Peter*.

THERE are four ways to judge whether *Philo*, to whom many of the Ancients have ascribed this Book, be really the Author of it. 1. A Conformity of Sentiments and Method. 2. A Resemblance of Style. 3. An Agreement with the Person and Character of *Philo*, and the Times wherein he lived. 4. The Authority of those Writers who have ascribed this Book to him. We shall examine these Particulars in their Order.

THE Author of *The Book of Wisdom* represents God as the Creator and Preserver of all things, of infinite Wisdom and Justice, and whose Providence watches over and extends unto all his Works. A God who aims only at the Good of his Creatures, who created them originally pure and innocent, and does not proceed to punish them till their Wickedness is incorrigible, and at its full Height; who is the Author of true Wisdom, and all other Blessings, and communicates them freely to such as sincerely ask for them. *Philo* agrees in all these Sentiments; but as this is nothing extraordinary in a Jewish Writer, I shall not stop to draw the Parallel, which would be of no Service here.

The Soul of Man, according to *the Book of Wisdom*, is immortal, and linked to a corruptible Body, the Weight of which draws it to the Earth, and presses it downwards; it is capable of eternal Happiness, but when it gives itself up to the Pursuit of Sin and Wickedness, it brings upon itself Punishments and Misery without end; it is inexcusable, when it continues ignorant of its Creator, who is so loudly proclaimed by his Works. *Philo* says much the same, “That the Soul of Man is clothed with the Body as with a Garment, but that of a wise Man with his Virtues;” and in another Place, “That while we continue in this World, we are in a State of Pilgrimage; but a wise Man looks upon himself, when in the Body and upon the Earth, as in some strange Place, considering Heaven as his only true Country, and his proper native Place.”

Philo supposes two Sorts of Souls, some of which descend into and inhabit Bodies, and others are at a great Distance and very remote; of those that enter into Bodies, and continue there, some apply themselves to, and are trained up in a Philosophy wholly sublime, which, after the Death of the Body, they continue to pursue, to purchase a Life eternal and incorruptible: The other sort, overwhelmed with the Weight of the Flesh, neglect the Study of Wisdom, and giving themselves up to the Caprice of Fortune, are attached to things sensible and corporeal, to the Pursuit of Vanity, Glory, Riches, &c. which very much resembles what the Author of *the Book of Wisdom*, speaking in the Person of *Solomon*, says, *ch. viii. 19, 20. that he had a good Spirit*, or rather, *that being good, he came into a Body undefiled*, wherein he supposes a Pre-existence of Souls, some good, others wicked, not by Nature, or through any Fate or Necessity, but voluntarily and by Inclination, which is certainly the Opinion of *Philo* in many Places.

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THE high Encomiums this Author gives of Wisdom are likewise to be met with in *Philo*, who says, "That she is a pure Gift from the Bounty of God, who communicates her to Souls well disposed, which love Contemplation; that she existed before all Ages, and by her the World itself was created, that she is as the Mother and God the Father of it; that the Wise alone are truly worthy to reign, to have Command and Sovereignty; and only these are truly rich; that Wisdom is all divine, and nothing more easy to be acquired, being always ready to communicate herself; that she never shuts her School, but is willing and disposed to receive those who desire Instruction. These she enchants, and as it were inebriates, with sweet and agreeable Draughts of her Doctrines, she invites them to come and improve themselves by her Lessons, and promises them infinite Advantages and Blessings." According to *Philo* Kings should distinguish themselves by their Wisdom, and their Ambition, Happiness, and Glory should centre in this; that a Prince should be well versed and instructed not only in human and secular Affairs, but likewise in spiritual and divine, and should appear to his Subjects as an animated Oracle, and a living Law; which agrees admirably with the Idea which the wise Man here gives of a perfect and consummate Prince.

THE Author of this Book speaks of *the Word*, or *the Word of the Lord*, as a distinct Person from him that generated and sent him. He ascribes to him divine Attributes, particularly Omnipotence. 'Twas this *Word* which fed the *Israelites* in the Wilderness, cured the Bitings of the Serpents, slew the First-born of the *Egyptians*, and, in fine, created the World. *Philo* resembles our Author more on this Head, than in any other particular; and some have pretended, that he had even Knowledge of that divine Word, of which St. *John* speaks in the Beginning of his Gospel; and others have advanced, but against all Reason, that this holy Evangelist took his Doctrine and Expressions from him. He says, that the invisible *Word* which created all Things is the express Image of God, above all the World, more ancient than it, and superior to all Creatures. That this *Word* was employed to separate and divide the Elements, and to range all the Parts and Matter of the Universe into Form and Order according to his own Will. That this *Word* was begotten of God, was the Creator of the Universe, and has a Dominion and Sovereignty over all the Kingdoms of the World. In speaking of *Isaac*, he says, that this Patriarch never departed from his Duty to God, but that he attached himself to *the Word*, that divine Mediator, which instructs us in those Things which are best for us, and came down to, and condescended to converse with us, to teach us what is most convenient and proper for us in all Circumstances: For, continues he, God disdains not to be known to, and intimate with such as love Virtue, and sends his *Word* to support and succour them.

THE Punishment and Sufferings of the Wicked in another Life, and the Rewards and Glory of the Righteous are admirably described in *The Book of Wisdom*; *Philo* speaks of them in as plain and distinct a Manner. He says, that the Elements, the Air, Fire, and Water, all conspire to the Punishment of the Wicked, God, by his Almighty Power, employing those very Things, which he designed for the Benefit and Use of Man, as his Instruments and Scourges to punish the Ingratitude and Wickedness of his Creatures. He observes, speaking of *Cain*, that Men imagine temporal Death to be the greatest of all Misfortunes, not reflecting upon the terrible Tribunal of the sovereign Judge which will succeed, with respect to which, in the Judgment of God himself, Death may be considered only as the Commencement of their Misery. And what is their Misery? It is to live, as continually dying, or rather to be dying always, without ceasing to live. — A Death always renewing, and in some Sense immortal. For there are two Sorts of Death, the first is that of the Body, which is an indifferent Thing, it may be either good or bad; but the second is, to die without ceasing, the greatest and most terrible of all Calamities and Misfortunes.

HE says, in another Place, that the Wicked are always dead, tho' they should chance to live even to extreme old Age, and that the Righteous, on the contrary, tho' dead and departed this Life, thro' bodily Sufferings, are really living, and enjoy a Life permanent, and without end; and he instances in *Nadab* and *Abihu*, who being dead betimes, enjoy Immortality, and a Life incorruptible before God*. He elsewhere

* Calmet here translates *Philo* literally; the Passage referred to is in his Treatise, *De Profugis*.
Οἱ μὲν ἱερεῖς Ναδάβ καὶ Ἀβιὺδ, ἵνα ζήσωσιν ἀποθνή-

σκουσι, θνήσκουσιν ζωῆς ἀφθαρτοῦ ἀνικαλλομένης βίαν, καὶ ἀπὸ τῆς θρομβῆς πρὸς τὰς ἀβύσσους μελανιστάμενοι· ἐφ' ὧν τὰ σύμβολα τῆς ἀφθαρσίας εἶδεν, πότε ἐτελεύτησαν

where observes, that long Life does not consist in a Number of Years, but in a Course of Goodness, Expressions exactly agreeing with these of *The Book of Wisdom*. "Tho' the Righteous be prevented with Death, yet shall he be in Rest; for honourable Age is not that which standeth in Length of Time, nor is measured by the Number of Years; but Wisdom is grey Hair unto Men, and an unspotted Life is old Age. That God took his beloved [Enoch] from the World in the Flower of his Age, left Wickedness should alter his Understanding, or Deceit beguile his Soul; and that being made perfect in a short Time, he fulfilled a long Time, or had all the real Advantages of old Age." c. iv. 7, 8, 9, 11, 13.

WHAT the Writer of *The Book of Wisdom* says of Idolatry and Idolaters in the 13th Chapter, is so like what we find in *Philo* in the Beginning of his Treatise, *De Monarch*. that one perceives plainly that they had both the same Sentiments, and did not copy the one from the other. They both shew the Folly and Mistake of those who deified the Stars, instead of exalting their Hearts, and paying their Devotions to him who is the great Creator and Ruler of them. In his *Piece upon the Decalogue*, there is a Passage entirely agreeable to that of *Wisdom*, c. xv. 15. where the Ridiculousness of those pretended Deities is exposed, which *neither have the Use of Eyes to see, nor Noses to draw breath, nor Ears to hear, nor Fingers of Hands to handle, and as for their Feet they are slow to go*. There is no End of multiplying Instances of the Agreement between *Philo* and *The Book of Wisdom*; but these that we have produced, may be sufficient to shew the Conformity of their Sentiments.

LET us now examine the Facts mentioned by the *Author of the Book of Wisdom*, which seem to differ from the Account of *Moses*. *Philo* speaking of *Joseph*, says, that he was made Viceroy, or, to speak more properly, King of *Egypt*. And in the Description of the Plagues of that Country, he says, that in the Parts beyond *Memphis* there is no Rain, nor do they know what Winter is. But at the Command of *Moses*, Nature changed her Appearance, and the Air assumed new Qualities, and Thunder, Lightnings, Hail, and Rain were as dreadfully and sensibly felt *there*, as in other Regions. And what was very particular, the Water did not extinguish the Fire in the Lightning, nor the Fire melt and dissolve the Hail: A Reflexion, which the *Author of the Book of Wisdom* likewise makes in several Parts of that Work.

PHILO remarks, that, during the Darkness in *Egypt*, which lasted three Days, no Fire could be kindled there, the Thickness of the Fog extinguishing it immediately; which is agreeable to our Author's Account. With respect to Manna, the Expressions of both are very much alike. According to *Philo*, it is a Nourishment produced without the Labour of Man, sent purposely from Heaven, and in a figurative Sense, is the Wisdom of God, his Word, or Commandment; which is very like what *Moses* says, on this Occasion, *That Man doth not live by Bread only, but by every Word that proceedeth out of the Mouth of the Lord*, Deut. viii. 3. He explains in an allegorical Manner the Vestments of the High Priest, and, like our Author, supposes them to be symbolical of the Universe; that the Habit in general represents the whole World, and each particular answers to, and expresses the several principal Parts of it: The long Robe of an azure Colour, is an Emblem of the Air; the Pomegranates at the Bottom represent the Water; the Ornaments, or Flowers, denote the Earth; and the Bells, the Harmony, which is in the several Parts of it, from whence the Union of the System proceeds. The *Hebrew* Text speaks only of the Pomegranates and Bells, but *Philo* follows the *Seventy*, who seem *Exod.* xxviii. 33. to mention Flowers. All this is agreeable to, and an Explanation of what our Author says in fewer Words, *That in the long Garment was the whole World*. c. xviii. 24.

ONE thing is very observable, that *Philo* doth not copy the very Words of *The Book of Wisdom*, as he would have done, if he had designed to quote or use it, as the Work of another Writer. He follows in general the same Method, the

ἀδύτησαν ἐνώπιον Κυρίου, τέλει ἐξήσαν. 'Tis surprising, that *Philo* should produce these two Persons as an Instance of rewarded Piety, who died by the immediate Judgment of God, by an extraordinary Visitation from Heaven, for offering strange Fire before the Lord, *Lev.* x. i. Had they died instantly, when they had the Honour to be called up to God, and to have a Sight of him, and to eat and drink in his Presence, when he appeared on *Mount Sinai*,

Exod. xxiv. 9, 10, 11. they might have been thought to have died in God's Embraces, as some of the *Rabbins* have asserted of *Moses*. This Mistake seems to arise from his Allegorical Manner of Interpretation. When the Text says, *they died before the Lord*, he renders, ἐξήσαν, tho' the Phrase has a quite different Meaning in that Place. See *Patr. in Levit.* x. *Philo* has the same Thought, in *lib. Quis Rerum Divin. Hæres.*

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same Sentiments, the same Thoughts, but in different Terms; as when one and the same Author expresses himself upon particular Points in different Works. From this very great Likeness and Conformity of Opinions, many of the Ancients have concluded *Philo* to be the Author of the *Book of Wisdom*.

THE Difference of the Style of *Philo*, and that of *The Book of Wisdom*, is one of the strongest Arguments against his being the real Author; but the Ancients, who were as good Judges as the Moderns upon this Head, it is manifest, laid no great Stress upon the Difference of Style, since it did not hinder them from ascribing this Book notwithstanding to *Philo*. And in spite of the Diversity of Style, one may observe in several Parts of this Book, the pompous Turns of *Philo*, his Exuberance in Epithets, and his rich Vein displayed by many lively and pathetic Descriptions. But as he wrote it under the borrowed Name of *Solomon*, he might disguise his Style a little, and appear more sententious in this Book, than in his other Works: This probably is the true Reason of the Difference of Style, it proceeds from the Matter and Subject itself. For let the same Person write an Oration, Lessons of Morality, an Epistle, or a Poem, will not a great Variety of Style necessarily arise from these different Characters, tho' they are all penn'd, and proceed from one and the same Author?

THO' the Book we are speaking of affords but few Hints whereby to form a Judgment of the Time and Place in which it was wrote; yet, as glimmering as the Light is, it may be sufficient to give us some Idea of both. The Author lived in an idolatrous Country, and most probably in *Egypt*, since upon all Occasions he inveighs against the ridiculous Idolatry of the *Egyptians*, which consisted in paying Adoration to Water, Fire, Serpents, and other Beasts the most frightful and mischievous. He lived at a Time when the *Jews* had a great Aversion to Idolatry, he speaks of its Origin, and that one Cause of it was the Grief of a tender Parent for a deceased Child, which at length terminated in paying divine Honours to him. This Remark is more applicable to *Egypt* than any other Country, upon account of that great Respect which the *Egyptians* are remarkable for paying to their Dead; and because it is certain that *Isis* and *Osiris*, the first Deities of this Country, had the Sovereignty of *Egypt*, and the former appointed divine Honours to the Body of her deceased Husband. He speaks likewise of the *Jews* being held in Subjection, and persecuted under some idolatrous Princes, which agrees very well with the Times of *Philo*, when the *Jews* suffered greatly, both in *Judea* and in *Egypt*, from the *Roman* Emperors, their Deputies, and even the People themselves.

IF he wrote it after the Death of *Jesus Christ*, who could not be unknown to him, it is not improbable that he had him in view, when he describes *the just Man*, as reviled, persecuted, and at length put to Death; and that seeing the Beginning and first Effays of Christianity, and the Miracles which accompanied the first preaching of the Gospel, he foretold the approaching Ruin of Idolatry. In fine, living under idolatrous and cruel Emperors, it is probable he might direct his Instructions to them under the Person of *Solomon*, and the more effectually to execute his Design, purposely disguised his Style to give his Work a greater Air of Antiquity, and to add the more Weight to it. And it may be question'd whether it would have been even safe for him at *that time* in the very Heart of *Alexandria*, to have addressed a Book in *Greek* to Princes, wherein Idolatry is condemned in such a bold and open manner; but by concealing himself and Writings, under the fictitious Name of *Solomon*, he avoided all Danger.

WHEN St. *Jerom* tells us that some of the Ancients ascribed this Book to *Philo* the *Jew*, he meant, no doubt, *Philo* of *Alexandria*, for at that time no other of the Name was known. And as the Ancients, whom he cites, are the first that acquaint us whom the Church attributed this Work to, their Judgment ought to be of great Weight; and so much the more, as since that time no one has been assigned in particular as the undoubted Author of it. Truths of this Nature are generally the more certain, the nearer they approach to the Fountain-head; now in the time of those Ancients whom St. *Jerom* mentions, this Tradition must have been very fresh, and it might have been a received Notion in the Church, even from the Times of the *Apostles*; the great Commendations which the Ancients give of *Philo*, shew the high Idea they had of his Merit. We have before mention'd that *Eusebius*, St. *Jerom*, and others believed him to have been a *Christian*; the former asserts that he was perfectly acquainted with all that related to the Doctrine and the Laws of his Ancestors; he extolls his Eloquence, the Loftiness of his Thoughts and Sentiments, his exact Understanding of the Scripture, and his Explications of the sacred Books. And if St. *Jerom*, *Eusebius*, and others who

CALMET'S DISSERTATION. xxxi

who have drawn up the Catalogue of *Philo's* Works, have not inserted the *Book of Wisdom* in the Number, the Reason was either that since their time it has been questioned, or that being received by the Generality of Churches as an inspired Book, it was not proper to range it among the Works of a *Jewish* Author.

THIS is what may be plausibly urged in Favour of *Philo*, but this alone will not be sufficient to induce us to ascribe this Work to him, there will always be an invincible Argument to the contrary, *viz.* his Religion. *Philo* died in *Judaism* many Years after the Death *Christ*; and if he was acquainted with the Truths of the Gospel, he has not done that Justice, or given that Honour to it which he ought. It is not therefore probable that the Holy Spirit should speak by the Mouth of such a Person, nor that the Church should adopt, or receive as an inspired Book, the Work of an unconverted *Jew*. This Reason, it must be confessed, is of no Force against those who do not look upon *The Book of Wisdom* as Canonical. But there are other Reasons which hinder us from ascribing this Book to *Philo*. 1. The Difference of Style. 2. The Silence of the Ancients, as *Eusebius*, St. *Jerom* himself, *Photius*, *Suidas*, and others, who have not placed this Book among those of *Philo*. 3. The Passages of this Book quoted in the Gospels, and the Epistles written either before *Philo* could write this Work, or a very little time after. There remains then only in his Favour Tradition, and that but indifferently supported, and a Conformity of Sentiments, which is not so peculiar to *Philo*, but the like may be found in *Job*, *Proverbs*, *Plato*, *Ecclesiasticus*, and in the Books of *Maccabees*. In these we meet with, likewise, the Punishments of the Wicked after this Life, and the future Rewards and Happiness of the Righteous; one finds Wisdom represented there as coeternal with God, and the Word, as Almighty, Omniscient, Creator, Preserver; as instructing, punishing, rewarding. These Notions were common at that time among the *Jews*, and who can be certain that *Philo* himself did not take these from the Books we have just quoted?

ORIGEN has nothing certain about the Author of this Book, no more than the other Fathers which follow him. All then that can be concluded from what we have said is, that *Philo* was manifestly of the same Principles with the Author of this Book, had the same Method, and most of his Sentiments; that he wrote in *Egypt*, and is not very ancient, since it is indisputable that he lived after the Version of the *Seventy*. If we should attempt to reckon up the Differences between *The Book of Wisdom* and *Philo*, a very considerable Number perhaps might be produced; the Former sets down ten Months as the ordinary Time for the Birth of Children, the latter only seven, asserting that Children born after that Time, suppose in the eighth Month, are not commonly long-lived, or born to be happy. *Philo* also differs from the Author of *The Book of Wisdom* in what he says of the Creation of Man, and his Likeness and Resemblance of God. According to the latter, Man was created in the Similitude and Image of God, immortal and innocent, his Body formed out of the Earth, and will return to Earth again, as his Soul will likewise to God after Death, from whom it originally proceeded: *Philo* makes the Resemblance between God and Man to consist in the Soul, which God himself created in the Beginning, and filled with Inclinations for its Welfare and Happiness, but adds at the same time, that he called evil Angels to assist at the Formation of Man, who were the Authors of those bad Dispositions observable in him; which includes that dangerous Opinion of two different independent Principles, which the *Mani-ches* afterwards abused in so strange a Manner.

GROTIUS is of Opinion that *The Book of Wisdom* is the Work of a *Jew*, who wrote it in *Hebrew* after the Time of *Esdra*s, and before the Pontificate of the High Priest *Simon*, and that for this Reason it is placed before the Book of *Ecclesiasticus*. It was translated, as he says, into *Greek* by some *Christian* Author, who understood that Language well enough, but took great Liberties in his Translation, without confining himself to the Words of his Original, and even added some Strokes and Sentiments taken from *Christianity*. Hence, he says, it proceeds that the universal Judgment is taken Notice of there, the Happiness of the Righteous, and the Punishment of the Wicked, in a Manner more distinct and clear, than we observe generally in the Books of the ancient *Hebrews*.

THESE are the Sentiments of *Grotius*, but there is scarce any Part of this Hypothesis but wants Proof. It is meer Guess-work, to pretend that this Book was originally wrote in *Hebrew*, neither *Jews*, nor ancient *Christian* Writers have either seen or known it in that Language. If it was really wrote in it, would the *Jews* ever have suffered it to be lost? Or are there any Footsteps of *Hebraisms*, and a foreign Construction,

struction, discoverable in the *Greek* Translation? Those *Christian* Sentiments which *Grotius* thought to be foisted into it by the Translator, are to be found in the Books of *Maccabees*, and in *Philo*, and some of them even in *Plato*. The two former, as likewise *Ecclesiasticus*, speak very clearly of the everlasting Happiness of the Just, and the eternal Punishments appointed for the Wicked. Are we therefore permitted to say, that these Books likewise have been corrupted by *Christians*, who have artfully conveyed their Maxims and Sentiments into them? That admirable Description of the just Man, c. ii. afflicted and tortured with a Variety of Wretchedness, do we not meet with it in the Writings of *Plato*, lib. ii. *De Rep.*? from whence *Cicero* and *Seneca* both manifestly took it. It is well known how the ancient *Greeks*, and even the *Jewish* Writers, were attached to the Doctrine of that Philosopher, and why might not this Writer think it proper to preserve, and even consecrate such a fine Thought, and put it in its full Light and Beauty in this divine Work, and hereby set Truth at Liberty, and give it a freer Circulation, which before was, as it were, a Prisoner, and confined to the Heathen Writings? Does not *St. Paul* himself sometimes borrow the Thoughts, and even the Words of profane Authors?

CORNELIUS a Lapide believes, that *The Book of Wisdom* was wrote in *Greek* by a *Jewish* Author, after the Return from the *Babylonish* Captivity, and about the Time of *Ptolemy Philadelphus*. He even suspects that it might be one of the *Seventy* Interpreters that wrote it for the Use of that King, the Book being calculated, as has been before observed, for the Instruction of Princes: For *Aristeas* relates, that *Philadelphus* proposed to every one of these Interpreters, some Question concerning the good Government of his Dominions. He adds, that the Opinion which ascribes this Book to *Philo*, might easily have obtained by the following equivocal Terms: *Solomon* had two Names, *Solomon* and *Jedidiah*, the last of which signifies the Friend of God, and in *Greek Philo* or *Philos* signifies a Friend; and the Rabbins, when they quote *Philo*, give him the Name of *Jedidiah*, and so People have been led into a Mistake to imagine *Philo* the Jew was meant, when *Solomon* only was intended under his other Name.

BUT these are Conjectures without any certain Proof. We will ingenuously acknowledge that this Matter is dubious, and that the Author of *The Book of Wisdom* is uncertain and unknown, but it is nevertheless Canonical and Divine, since it contains in it all that is necessary to deserve that Title: It abounds with useful and solid Instructions, and paints *Jesus Christ* and his Sufferings in a heavenly Manner, and the Truths recorded in it, are as comfortable to the Good and Righteous, as they are dreadful to the Wicked and the Sinner: And besides the Church has received and acknowledged it, as Sacred and Canonical.

IT is certain that the Author lived after the *Seventy*, since he cites their Text even when they depart from the *Hebrew*. He wrote at a Time when Allegories were much in vogue, and appears to have read the Writings of the Philosophers and *Greek* Poets. From these Circumstances we are of Opinion, that this Author cannot be very ancient. He seems to be later than the Writer of *Ecclesiasticus*, whom we have fixed to the Times of *Ptolemy Epiphanes* in *Egypt*, and *Antiochus Epiphanes* in *Syria*. And if this be so, our Author should have lived under the Government of the *Maccabees*.

A

COMMENTARY

ON THE

BOOK

OF

WISDOM.

The ARGUMENT.

AS the Title of this Book is Wisdom, the Author very properly opens it with the Recommendation of Righteousness, which is a principal Part of it; a virtue necessary to be observed by all, but more particularly by the Rulers and Judges of the Earth, this being the chief End of their Appointment, the Pursuit of this End their great Duty, and the Attainment of it their true Glory. He then proceeds to shew in general the Necessity of right Sentiments of God, and the Folly of mistaking, and murmuring against, his Providence, that as he is the Searcher of all Hearts, no Disguise or Hypocrisy can impose upon him, nor be concealed from him; that Wickedness first brought Death into the World, which God unwillingly inflicts upon Men, who were originally designed for a blessed State of Immortality.

CHAP. I.

Ver. 1. **L**OVE Righteousness, ye that be Judges of the Earth.] We find the like Command given to Joshua, when God appointed him to succeed Moses in the Government of his People: *The Book of the Law shall not depart out of thy Mouth, but thou shalt meditate therein Day and Night, that thou mayst observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good Success,* Josh. i. 8. where the marginal reading, *thou shalt do wisely*, taken from the Hebrew, and confirmed by the LXX, seems far preferable. The same Direction is given, *Psal. ii. 10, 11. Be wise now, O ye Kings, be instructed, ye that*

are Judges of the Earth; serve the Lord with Fear, &c. The Philosopher assigns two Reasons why Magistrates should be particularly careful to give publick Testimony of their Goodness, *because the People will be less jealous of suffering any Injury from such whom they believe to be righteous, and will be less disposed to attempt an Injury against such of whom they entertain the highest Opinion.* Politic. Lib. 5. c. 11. And it is no improbable Conjecture, that one Reason why Rulers are called Gods in Scripture, *Psal. lxxxii. 6.* is, that they ought to imitate the Deity in the Perfection of Goodness. But besides this common Acceptation of *Judges of the Earth*, which indeed is most natural, there is another Sense suggested by *Messieurs du Port Royal*, *Les Saints expliquent ces paroles comme estant dites à tous les fidelles*, who, according to some of the Fathers, will be appointed Judges of the Earth: And indeed St. Austin thus interprets the very Words of this Author, *οι κρινοντες την γην*, see *Comment. on Psal. ii.* from the Christian Doctrine, probably, *1 Cor. vi. 2. Know ye not that the Saints shall judge the World?* *τον κόσμον κρινουσι*; hence *ο κριτης της οικουμνης*, became the Style of a great Saint, and is yet used as the standing Title of the Patriarch of Alexandria, and perhaps of other Eastern Patriarchs. That this Construction might be intended here seems probable, because the Author of this Book uses the same Expression in the same Sense, *ch. iii. 8.* where, speaking professedly of the Saints, or the best of Men, he says, *κρινουσιν εθνη η κερησονται λαων.* Upon which Words Grotius, and other Commentators scruple not to refer to *Matt. xix. 28.* and *Apocal. ii. 26.* and other Places where the Judgment of the World by the Saints is mentioned.

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tioned. Both these Passages in this Writer may easily be accounted for, if there was any Foundation for Grotius's Observation in the Introduction to his Notes, viz. that the Translator of this Book was a Christian, *qui Christiana quædam commodis locis addidit*. If that great Man had given any Proof of his Remark, then indeed these Passages might be more justly suspected, and esteemed Instances of the Truth of his Observation.

Ibid. *Think of the Lord with a good Heart.* *Θρονήσε περὶ τοῦ Κυρίου ἐν ἀγαθότητι.* Our Translators, because it follows immediately, *ἐν ἀπλότῃ καρδίᾳ ζήσατε αὐτὸν*, have considered *ἀγαθότης*, as well as *ἀπλότης*, as relating to the Heart. But, according to Grotius, *sentite de Domino in bonitate*, is a *Hebraism*, for *bone sentite*, (which is the Sense of Calmet and the rest of the Commentators, of Coverdale's and the Geneva Bibles) *think of God justly and worthily, i. e.* have right Sentiments of his Goodness, Power (which the Arabic Version understands in particular) and his other Attributes: Consider what God is, and what ye yourselves are, what great Things he hath done for you, and what unworthy Returns ye have made him. This certainly is the better Construction, (if the *Hebraism* may be depended upon) and comprehends more than our Translation of the Place. This Instruction is very properly inserted in the entrance of this Work, because a right Opinion concerning God is the Basis and Foundation of all Virtue and Goodness. Thus Origen, *βάαν γὰρ οἶμαι ἡ ἰδραίωμα πασῶν τῶν ἀρετῶν εἶναι τὴν ἀρεμύσαν Θεῷ δοῦναι τε ἡ πίσιν.* Cont. Mareion. p. 2. for the better God is understood, with the more rational Religion will he be worshipped, and with a Homage more agreeable to his Nature, free from any Mixture of Superstition or Idolatry.

Ibid. *And in Simplicity of Heart seek him.* *i. e.* with Sincerity and Singleness of Heart, as Coverdale renders, in opposition to double-mindedness, which the Scripture so frequently condemns, and the Hebrew well expresses by a *Heart and a Heart*, divided as it were betwixt God and the World; and thus St. Bernard seems to understand it. *Seek not any thing*, says he, *more than God, or so much as God, because he is above every thing; seek not any thing with God, or next unto him, because he alone is sufficient for every thing.* De Div. Serm. 37. A Person of such a Temper is elegantly called by the Son of Sirach, *a Sinner that goeth two Ways.* Eccles. ii. 12.

Ver. 2. *He will be found of them that tempt him not.* Tho' it is certain that *tempting God*, is used in Scripture not only for Presumption and too much Confidence, but also for too little Confidence, or Diffidence and Distrust, which latter is the Sense that Grotius and Calmet take it in; yet for what reason it should be so taken here (especially as the following Words express this very thing, viz. *that he sheweth himself to those that do not distrust him*) is not easy to conceive: unless we will make a difference in the Degrees of Distrust expressed by *πειθεῖσθαι* and *ἀπιστεῖν*, as there seems to be in the Degrees of Discovery God makes of himself, expressed

by *εὐρίσκειν* and *ἐμφανίζειν* or else interpret *ἀπιστεῖν* of Incredulity or Slowness of Belief, which is the proper Meaning of the Word. But the most natural Construction of the whole Verse is given by *Messieurs du Port Royal*, who interpret *tempting God*, of every Instance of Hypocrisy and Disguise, *on ne cherche point Dieu avec un cœur simple*: This is so agreeable to the *ἀπλότης καρδίας* beforementioned, as well as to all the following Verses, that it claims the Preference. And then as it is another proper Effect of the *Simplicity of the Heart*, to be as free from Suspicions and Distrust, as it is from Craft or Pretence, *ἐν ἀπλότῃ* rendered and understood as in our Translation, follows most aptly and naturally.

Ver. 3. *For froward Thoughts.* *Σκολιὰ λογισμοί.* *Σκολιός* properly is *tortuosus, flexuosus*, and when applied to *Thoughts*, must denote *crafty, captious, intriguing, subtle, prevaricating*, and every thing which is the reverse of *ἀπλότης*. I doubt therefore of the Propriety of rendering it by *froward*, which denotes rather *Perverseness or Obstinacy*, as our Translators render the Word, *Prov. xvii. 20.* from another Sense of *σκολιός*, viz. *crooked, hard to be reduced to a right Line*. But this Sense of *Williness or Dissimulation* perfectly agrees with the Context, for it is said *to separate from God, i. e.* God is not to be found by an Hypocrite; and the Reason follows in the fifth Verse.

Ibid. *And his Power when it is tried, proveth the Unwise.* This is variously apprehended by the Commentators. *Clarins* would have it, *that the approved Virtue of good Men renders them the fittest to reprove the Unwise.* *Radwell* says, *Pronomen ejus adjunxi ut ad Deum referatur.* So have our Translators inserted it; though his should have been in *Italic Letters*, because not in the Original. *Castellio*, the same in Sense; so also Grotius understands it, and expounds it, *that there is sufficient Experience of the Power of God to confute all those who deny his Providence.* But how does this suit with the Context? I think *Messieurs du Port Royal* preserve the Connection much better, *Et lors que les hommes veulent tenter sa puissance* (tempt him by their Hypocrisy, as above, or, as they explain it here in their Notes, *en seignant le chercher au même temps qu'on le deshonore*) *elle les convainc de folie, i. e.* as they explain it, God punishes their Folly by giving them up to their own ungodly Affections. The Sense of the whole third Verse seems to be to this effect, *guileful Thoughts set us at a distance from God and his Truth; he is too great and powerful a Being to be treated with Art or Craft; and when Men presume to treat him so, recalcitrat undique tutus* (as *Horace* said of *Augustus*) they are sure to suffer for their Folly. This Sense is confirmed by the Words immediately following.

Ver. 4. *For into a malicious Soul Wisdom shall not enter.* *Εἰς κακότεχνον ψυχήν.* Here again is meant the *crafty, designing, evil-plotted Soul*, and not merely the *malicious Soul*, as our Translators have rendered. And thus *Radwell* understands *κακότεχνον*, *anima que malum molitur & machinatur*. St. Gregory has a just and apposite

upon the Book of WISDOM.

3

apposite Observation, *Deus de supernis mysteriis illorum mentes radio sue visitationis illuminat, quos nulla umbra duplicitationis obscurat.* De Cur. Pastor. p. 3. The Syriac and Arabic Versions understand it, of a Soul polluted with many Sins. And indeed it must be confessed in favour of this Interpretation, that all Sin, especially long continued in, indisposes the Soul for the reception of divine Wisdom, and renders it an incapable Subject of divine Grace; whereas Holiness composes our Natures into such a regular Temper, as is of all others the most fit to receive religious Impressions, and to procure us the Presence and Aid of God's Grace. This Sense has some countenance from what follows.

Ibid. *Nor dwell in the Body that is subject unto Sin.* Not barely subject, or liable unto Sin; that cannot be the meaning, for this all Persons who live in the midst of Temptations must be in danger of committing; but the Sense is, divine Wisdom will not dwell in such who are bound, or subjected under the Dominion of Sin: And so the Vulgate renders *nec habitabit in corpore subdito peccatis*; and Coverdale's Version has it, *nor dwell in the Body that is subdued unto Synne*, or rather in Bondage, as a Debtor unto Sin; for so *κατάχρησις*, which is a Forensic Term, properly signifies. What the Jews observe of the Spirit of Prophecy, that it dwells not with Sadness, is true of divine Wisdom, that it dwells not with Wickedness, *i. e.* in a soul subject or enslaved to vicious and irregular passions. And so long as Men allow themselves in any known Sin, suffer any Vice wilful to remain in them unsubdued, so long they deprive themselves of the Presence or Inhabitation of this heavenly Guest.

Ver. 5. *For the holy Spirit of Discipline will not Deceit.* The Jews apply the Name of Spirit to several Habits of the Soul; thus we meet with, the Spirit of Meekness, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, &c. *Isai. ii. 2.* and here the Spirit of Discipline: But I think, with Calaneo, it would be better rendered, *the holy Spirit of Instruction will flee Deceit*, that being a more proper Word than *Discipline*, which our Translators use; for the Context requires that precise sense, and *Discipline* has a general and more lax Sense in our Language; some Manuscripts accordingly read, *ἀγιον πνεῦμα σοφίας*, which confirms this. Seneca has a very remarkable passage among his Epistles to this purpose: *Sacer inest in nobis spiritus, bonorum malorumque custos & observator, & quemadmodum nos illuminat, ita & ille nos.*—*There is a holy Spirit residing in us who watches and observes both good and bad Men, and will treat us after the same manner that we treat him.* Nor is the reason which is assigned for the Residence and Abode of a Demon, or good Genius, with Socrates, after a very extraordinary manner, less worthy of Notice: *Do not wonder*, says Maximus Tyrius, *that such a Spirit should dwell with Socrates, whose Purity of Body, Goodness of Soul, Devotion towards God, and Integrity to Man, rendered him worthy of such a Friend.* Dissert. 6.

Ibid. *And remove from Thoughts that are*

without Understanding, and will not abide when Unrighteousness cometh in. Probably the true reading here of the Original is, *ἀπὸ λογισμῶν αἰσθητέων*, and not *αἰσθητέων*, as all the printed Copies have it: For the Context plainly shews, and even the Sentence immediately foregoing, that not silly or weak Thoughts, but guiltful Intentions, and deceitful Practices are to be understood. What is here said of the Spirit of Instruction, with respect to Artifice and Dissimulation, is no less true of those holy Spirits who are the appointed Guardians of Mankind, with respect to Unrighteousness in general; for these, who with much tender Concern and affectionate Hopes minister to Man's Salvation, are forced with regret to leave the Cafe and Habitation of the Profligate and Irreclaimable, and with Sorrow cry out to one another, as the Angels did in the Jewish Temple, when through many Profanations it was no longer fit for their Charge, *μετακλίνωμεν ἐλεῦθεν, let us depart hence.* Joseph. de Bell. Judaic. lib. 7. And it is very observable, that when the Wickedness of the old World was arrived to its height, God pronounced, *ἐ μὴ καλέσωμαι τὸ πνεῦμά μου ἐν τοῖς αἰσθητέοις*, Gen. vi. 3. *My Spirit shall not always continue in such Men*; the Sense of which Passage our Version expresses imperfectly by *striving with Men.* See John xiv. 23.

Ver. 6. *For Wisdom is a loving Spirit.* *i. e.* a hearty well-wisher to, and Promoter of, the Good of Mankind, and in particular a Lover of their Souls. But how is the punishing a Blasphemer, an Instance of the great Love and Philanthropy of this Spirit? It seems rather a Proof of its Severity, than Kindness and Good-nature. The Answer and true Sense is, that though Wisdom be such a kind and merciful Spirit, yet her Regard to Justice is such, that she will not acquit the Blasphemer; and so St. Austin, *De Mendacio, cap. 16.* explains it. These may be supposed the Words, and as it were Soliloquy, of a wicked Man, comforting himself in the midst of his evil Courses against Danger, because divine Wisdom is a loving and compassionate Spirit: And then the Words immediately following will contain the Answer to this vain Subterfuge and weak Pretence, *viz.* that notwithstanding the affectionate Tenderness of this Spirit, which is confessed on all hands, and displayed every where, yet cannot she act so inconsistently and unsuitably to her holy Nature, as to excuse the Blasphemer. And thus the Syriac Version understands it, *amicus est quidem hominum spiritus sapientie, at non justificat impium.* And Junius, after having stated the Objection, answers it in like manner, *Humanus quidem est, fateor, sed tamen non propterea injustus est, qui hominis blasphemi maledicta impune abire sinat.* See Comment. in loc.

Ibid. *And will not acquit a Blasphemer of his Words.* Or, as the literal rendering of the Greek is, *hold him guiltless with respect to his Lips.* Such whose Mouths are full of Cursing, Deceit, and Fraud, and under whose Tongue is Ungodliness and Vanity, who dare be outrageous against God, or deceitful and injurious to their Neighbour, shall be answerable for what is not conformable to Truth and Sincerity: All Falsehood and Deceit in general, either open or concealed,

cealed, and whatsoever proceeds from the Heart or the Lips that may do hurt, is not only detestable to this divine Spirit, but will be punished severely by it. This in the Book of Proverbs is called a *froward Mouth*, which the *Vulg. Latin* translates sometimes a *Mouth with two Tongues*.

Ibid. *For God is Witness of his Reins, and a true Beholder of his Heart, and a Hearer of his Tongue.*] The Sentiment here is like that in King David's fine Charge to Solomon: *And thou, Solomon my Son, know thou the God of thy Father, and serve him with a perfect Heart, and with a willing Mind, for the Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts*, 1 Chron. xxviii. 9. God's Judgment alone therefore is infallible as to Mens real Goodness and inward Dispositions; for whereas Men judge of their Neighbour's Heart by his Words or Actions, which are often deceitful, God, on the contrary, judges of Mens Words and Actions as he sees their Heart, and knows their Reins. But the Observation in this place relates not so much to God's infinite Knowledge in general, as to his Discovery of Guile and Deceit in particular.

Ver. 7. *For the Spirit of the Lord filleth the World.*] i. e. is infinite and immense, is not bounded by any Place or Space, but spreads himself to all Places that we can either see or imagine, and infinitely beyond; so that we cannot say, he is here, and not there; thus far he reaches, and no farther. St. Gregory describes God *intra omnia non inclusus, extra omnia non exclusus, supra omnia non elatus, infra omnia non depressus*: Lib. 2. Moral. Or, to speak in the Language of the old Philosopher, he is a Being, whose Centre is every where, and his Circumference no where. But nothing can equal what God says of himself, *Am I a God at hand, and not a God afar off? Can any hide himself in secret Places that I shall not see him? Do not I fill Heaven and Earth, saith the Lord?* Jerom. xxiii. 23, 24. See also Psal. cxxxix. 7.

Ibid. *And that which containeth all things, hath Knowledge of the Voice.*] Some Manuscripts read *ὁ συνέχων*, which probably is the true reading. See Calmet and St. Austin. in Speculo, and Orig. in Epist. ad Rom. cap. 9. lib. 7. Thus the Syriac and Arabic Versions expound it, the former rendering, *ille qui tenet omnia scienter habet vocem ipsius*; and the latter, *Et qui creaturas omnes amplectitur, possidet notitiam vocis*. Coverdale's Version is to the same Purpose, and the same that upholdeth all things, hath Knowledge also of the Voyce. But the rendering of the *Vulgate* here is very faulty, and even ungrammatical: As the former Sentence respected God's Omnipresence, this takes in his infinite Knowledge, which extends itself to, and takes cognizance of, what passes every where. With respect to our Words, that of the Psalmist is most full, *Lo, there is not a Word in my Tongue, but thou, O Lord, knowest it altogether*; Psal. cxxxix. 3. With respect to our Actions, that of the Prophet Samuel, *The Lord is a God of Knowledge, and by him Actions are weighed*; 1 Sam. ii. 3. where the reading of the LXX is very observable, *Θεὸς γνώσκων κύριος*, i. e. the Lord is a God of Knowledges,

which, as Bishop Pearson expresses it, are so plural, or rather infinite, that of his Understanding there is no Number, *τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμὸς*. See the LXX in Psal. cxlviii. 5.

Ver. 9. *And the Sound of his Words shall come unto the Lord, for the Manifestation of his wicked Deeds.*] The marginal reading here seems preferable, *for the reprovng of his wicked Deeds*. Coverdale's Version is to the same effect, *The Reporte of his Wordes shall come unto God, so that his Wickednes shall be punished*; to which agrees the rendering in the Geneva Bible, *The Sound of his Words shall come unto God for the Correction of his Iniquities*: And the Syriac and Arabic Versions are to the same Purpose. And in this Sense even our Translators themselves have used *ἐλέγχω*, the very Verbe before, which they seem here to have forgot.

Ver. 10. *For the Ear of Jealousy beareth all things.*] i. e. God's jealous Ear overhears every thing; especially Complaints against the Dispensations of his Providence cannot be kept secret from him, who is jealous of his own Honour. The Arabic Version therefore of this Passage is very just, *ob Zelī causam res omnes audit*: Hence his Name *Deus Zelotes*. There is no Metaphor more frequent in the Prophets, than to represent Sin as *spiritual Adultery*; Jealousy therefore, in a religious Sense, means God's quick Sense and keen Resentment of his injured Honour, that, like a suspicious and abused Husband, he is ever inquisitive and watchful, always listening to, and actuated by, every Report and Whisper, so that nothing can be concealed from, or pass unobserved by, him, that reflects the least Dishonour upon his Judgments, or Proceedings.

Ibid. *And the Noise of Murmurings is not hid.*] *Murmurings* here may either respect God, or Man; with respect to God, the Sense is, that he will listen to, and remember, all hard and ungodly Speeches against him, that he will punish the secret Complaints or open Insults of such who dare to find fault with the wise Methods of his Providence, or, from any seemingly unequal Dispensations of it, call his Justice or Goodness in question: By *Murmurings* with regard to Men, we may understand, that Detraction, though a covert Method of evil-speaking, and generally conveyed by way of Whisper, and under the Seal of Secrecy, yet shall neither be undiscovered, or unpunished. And in this latter Sense St. Austin understands this Passage (*De Mendacio*, cap. 16.) and is pleased with the Contrast of the Expression, viz. *the Noise of Murmurings; which though imagined to be secret, and the Slander of them conveyed privately, and as it were instilled into the Ear, yet are as well known, says he, to God, as if they were spoken aloud, or proclaimed with the Voice of a Trumpet*.

Ver. 11. *Therefore beware of murmuring, which is unprofitable.*] i. e. is very mischievous and hurtful. This Figure of Speech, called *Litotes* or *Meiosis*, when less is said than is meant, is frequent both in sacred and prophane Writings. Thus Prov. xx. 23. *the wise Man faith, a false Balance is not good, i. e. very bad, and hateful to God*. Thus Idols are called *vain things, which cannot profit, i. e. things which*

which occasion much Mischief. And the most shameful Vices are called *Things which are not convenient*, Rom. ii. 28. See also Gen. xxxiv. 7. Nor are Examples of this kind of Speaking wanting in *Cicero*, *Livy*, *Longinus*, and the best Writers. Thus *Virgil* calls the great Tyrant *Bufris*, *illaudatus*; and the *Stygian Lake*, *inamabilis*; tho' by this Negative of Praise, he intended to express a great Abhorrence of them. See more Instances in *Martyn's* Notes on the *Georgics*, lib. 3. p. 210.

Ibid. *And refrain your Tongue from Backbiting, for there is no Word so secret that shall go for Nought, and the Mouth that believeth, slayeth the Soul.*] We cannot better or more truly interpret this Verse, than of those Reasonings which are contained in the five first Verses of the next Chapter; nor can it be so consistently understood any other way; for in the Verses referred to, we have all the Particulars inserted in this, viz. the *λογισμὸς ἀνοφελὴς*, the *καταλαλιά γλώσσης*, not *Backbiting*, as our Version hath it, but such Representations of our mortal State, as are false and injurious to God the Creator—the *φθίσμα λαοῦ*, in the strictest Sense, explained by *ἐπὶ τοῖς λογισμοῖς*—and *ἐκένον*, on account of its pernicious Consequences.—And lastly, the *μακάριον δόρυ*, which literally *slayeth the Soul*, by filling it with such vile Principles as bring it to Destruction. From hence the Connection, between this and the next Chapter, is both visible and necessary; nor can we account for this Verse so well in any other Light. None of the Commentators have attended to this, and therefore they expound this Verse, either of *Lying* strictly so called, or of *Slander* in general; but if we understand it of *Slandering*, with the marginal reading and the Geneva Bible, we must confine it rather to a particular Branch of it, viz. the speaking Evil of God, good Men, or sacred Things. St Bernard's Observation, that *Slander is like a Serpent, that at the same Time kills several Persons, is very just* and applicable here; for a Slanderer, that takes a wicked Pleasure in ridiculing or discrediting Things sacred, ruins himself at length by his Libertine Notions and false Principles; he shoots his Arrows against Heaven, which are sure to fall on his own Head; he poisons the Persons that listen to him with Consent and Pleasure, and so draws them after him into the same Ruin; and he wounds Religion, and consequently God through its Sides, by the Scandal and groundless Suspicions which he impotently endeavours to fasten upon it.

Ver. 12. *Seek not Death in the Error of your life: and pull not upon yourselves Destruction with the Works of your Hands.*] The original Words *ζηῆτε*, and *ἐπιβάτε*, intimate, that wicked Men labour to be miserable; that they offer a sort of Violence to themselves when they commit Sin; and thereby oblige God, unwillingly, and as it were with Reluctance, to inflict Death on them. *Salvian* expresses this in most remarkably strong Terms; *God*, saith he, *is loth to punish Men, but they themselves, exigunt & torquent ut perirent, vim etiam faciunt—manus ferunt pietati Divinae, & omni peccatorum sce-* *re, quasi omni telorum genere, misericordiam Dei pugniant.* De Gubern. Dei, lib. i. As Death and Destruction proceed thus from the corrupt

Abuse of Mens own natural Power and Liberty of Will, we hence see the Origin of Evil.—I observed of the former Verse, that it was best explained by a Reference to the Beginning of the next Chapter; so the like Reference to it is equally proper and necessary in this, for much the same order of Sentiments will be found in the Cautions here given: *Seek not Death*, i. e. court it not, *ἐκ πλάνης ζωῆς*, which *Error of Life* is explained in the 6, 7, 8, and 9th Verses of the next Chapter: And the following Verses there, viz. 10, 11, 12, that express a degree of Wickedness which amounts to a *Covenant or Compact with Death*, are here cautioned against, by *Pull not upon yourselves Destruction*; for *ἐπιβάτε ὀλεθρον* is as much above *ζηῆτε θάνατον*, as Acts of Violence, Cruelty, and Injustice, are above Voluptuousness in the Climax of a bad Life.

Ver. 13. *For God made not Death.*] i. e. He designed not originally the entrance of Death into the World. Man, whom God at first made an Image of his own Eternity, in his State of Innocence had the pleasing Prospect of Immortality; and if he had continued upright, his Obedience would have been crowned with it. Bishop Bull hath a most excellent Discourse upon the State of Man before the Fall; 'tis his Opinion there, that "this never-ending Life of Happiness, promised to our first Parents if they had continued obedient, and grown up to perfection under that Œconomy wherein they were placed, would not have been continued in the earthly Paradise, but only have commenced there, and been perpetuated in a higher State; and after such a Trial of their Obedience, as should seem sufficient to the Divine Wisdom, they should have been translated from Earth to Heaven." Bull's Opera Posth. Vol. IV. Disc. 5.

Ibid. *Neither hath he Pleasure in the Destruction of the Living.*] God does not sport himself, like a merciless Tyrant, with the Lives of his Creatures, but is tender of their Welfare, ever disposed to do them Good, and ready to communicate Happiness to them, if their own Obstinacy and evil Behaviour do not obstruct it. And therefore if, notwithstanding these gracious Intentions of God in their Favour, Men do finally perish, their Miscarriage must be ascribed to their own perverse Wills, and sinful Abuse of their Liberty. And thus God declares expressly in Hosea xiii. 9. *O Israel, thy Destruction is from thyself*, i. e. God is not the Cause of any Evil, either of Sin or Punishment; but thy Sin, whereby thou destroyest thyself, and thy Misery, which is the Consequence of it, are both of thy own procuring. See Lowth in loc. and Ezek. xxxiii. 11. Some of the Fathers, viz. *Origen*, *Chrysostom*, *Theophylact*, &c. have a pretty Observation, and which is very pertinent to the Passage before us, upon Matt. xxv. 41. *Depart from me, ye Cursed, into everlasting Fire prepared for the Devil and his Angels.* They observe, 1. That the Punishment of the Wicked is not said here to be prepared from the Beginning of the World, as the Blessing is, lest it should be thought that God designed Man's Punishment before he sinned. 2. That Christ saith, *Come, ye Blessed of my Father*, but not, *Go, ye Cursed of my Father*; because God is the Author and Procurer of Mens Happiness,

Happiness, but Man is the only Author of his own Misery. 3. That Punishment is mentioned as designed originally not for Man, but for the Devil and his Angels. See Dr. Whitby in loc.

Ver. 14. *For he created all Things that they might have their Being.] i. e.* God created the World and all things in it for perpetual Duration; and that, under the direction of his over-ruling Providence, they might always continue in Being; and particularly he designed this Favour for Mankind, whom at first he created to be immortal, ch. ii. ver. 23. This is the Sense of the Syriac Version, which renders, *Et in ipsa mundi origine vitam expertem mortis veneno.*

Ibid. *And the Generations of the World were healthful.]* All Things which God made in their several Kinds were very good, and designed for the Use and Benefit of Man, and were originally appointed to be serviceable to him; there were naturally no hurtful or noxious Qualities in the Elements, till Sin altered the Constitution of Things; but Sin having made a Breach in the World, a sad Train of Evils entred with it; for the World being made for Man, and the Place of his Residence, it hath felt the Effect of God's Displeasure to increase his Punishment. And since the Curse consequent upon the Fall, Famine, Pestilence, Deluges, Wild Beasts, Diseases, Pains, Sickneses, have been in their turns his Scourges and Destroyers, as if universal Nature was armed against him. Or the Meaning may be in particular, that all Men (*Nationes orbis terrarum*, as the *Vulgate* reads, and *Coverdale's* Translation follows) were created originally pure and healthful, both as to Soul and Body, in the Person of Adam, the common Root from whence they sprung; and that there was no natural Contagion, or hereditary Taint, to draw him to Disobedience, and in consequence of that, to Destruction, *Exterminium*, as the *Vulg.* expresses it, alluding probably to Adam's Banishment out of Paradise. Had Adam indeed continued innocent, he then, among many other great Privileges, had transmitted downwards, by way of natural Generation or Descent, a healthful and blessed Temper of Body: But our great Protoplast and Representative falling, besides the Rectitude of his Mind, he lost also that blessed Constitution of Body, which would have been so great a Privilege to his Offspring.

Ibid. *And there is no Poison of Destruction in them.]* Φάρμακον ὀλέθρου. The Greeks often use Φάρμακον in a good Sense; thus we read in Homer,

Φάρμακα ποτὶ μὲν ἔσθλα μεμυμένα, ποτὶ δὲ λυγρὰ.

And therefore ὀλέθρου is very properly here added; as in Virgil's *Georgics* we meet with *malum virus*, where *malum* is not to be looked upon as a superfluous Epithet, because *virus* is used in a good as well as a bad Sense; as in Statius particularly. And that *venenum* itself does not always signify something destructive to Life, see Virgil's eighth *Eclogue*, and Martyn on lib. i. *Georg.* p. 29. St. Austin observes, that Briars and Thorns were not of the original Product of the Earth, much less poisonous Plants and Herbs; and that none of these had grown upon the Face of it but for Man's Disobedience. *De genef. ont. Manich.* lib. i. c. 13. And St. Basil, *Hexaem.*

Hom. 5. Accordingly the LXX render, *Cursed be the Ground for thy Sake*, by ἡμῶν ἀεὶ ἡ γῆ ἐν τοῖς ἔργοις σου, i. e. in or by thy Works of Sin. And Aquila and Theodotion render in like manner. But here it may be asked, How can this Observation of our Author be true, if in the natural World there are confessedly poisonous Plants and Drugs; and if what some good Writers maintain be just, with respect to the moral World, viz. that the Fruit of the Tree of Knowledge of Good and Evil was for its specific Quality of a poisonous Nature both to the Soul and Body; and that the first Man's Nature was tainted by tasting or eating of it? Or how can it be justly said, that God did not create Death, since he did create that poisonous Fruit, by which the Human Nature was so deadly poisoned? For the Solution of this Difficulty, see the learned Dr. Jackson's Works, Tom. 3. p. 29.

Ibid. *Nor the Kingdom of Death upon the Earth.]* Nor would Death have had any Power, much less Sovereignty over the Earth, who now reigns absolute in it, hath made it her Place of Residence, and even fixed her Palace in it. For in the Original it is not βασιλεία, but βασιλεῖον, which means not Kingdom or Dominion, but rather Court or Palace. Coverdale renders ἀδὲς βασιλείου, the Kingdom of Hell, intimating, that the Devil's Power was usurped, and his Sovereignty of Man's own Ereption. Calmet renders, *Le Roi des enfers n'avoit pas son Palais sur la terre.*

Ver. 15. *For Righteousness is immortal.]* If this Verse was included in a Parenthesis, the Sense of the Context would be better connected and more perfect; and I have the pleasure to observe, that Coverdale's Translation doth so include it: The Meaning seems to be, that Obedience would not only have made Man immortal, and translated him from an earthly to a heavenly Paradise, but, as the Verb is in the Present Tense, it may intimate further, that Righteousness continued in, would have raised Man to an unchangeable State of Goodness, and his Innocence have been crowned with everlasting Perseverance: As the Angels, who continued in their Duty when the rest revolted, are finally established in their Integrity and Felicity.

Ver. 16. *But ungodly Men with their Works and Words called it to them: for when they thought to have it their Friend, they consumed in nought, and made a Covenant with it, because they are worthy to take part with it.]* We meet with the like Phrase, of making a Covenant with Death, *Isai.* xxviii. 14, 15. and upon the like Occasion. I shall transcribe it at large, because it will give great Light to this Passage: *Because ye have said, We have made a Covenant with Death, and with Hell are we at Agreement; when the overflowing Scourge shall pass through, it shall not come unto us; for we have made Lies our Refuge, and under Falsehood have we hid ourselves; therefore thus saith the Lord, Your Covenant with Death shall be disannulled, and your Agreement with Hell shall not stand; when the overflowing Scourge shall pass through, then ye shall be trodden down by it.* This Passage of *Isaiab* is certainly alluded to and imitated by our Author in this Verse. But the Words in the Original, and in our Version, are so perplexed and obscure, that

it will be very difficult, I had almost said impossible, to give any Translation of this Verse, and many others in this Book, that shall answer truly to the Letter, and yet be free from Obscurity. The Words, as they now stand, are certainly intricate and confused, and seem by some Accident to have suffered a Transposition. Was I at liberty to attempt mending the Obscurity of this Verse, it should be by a Transposition too of the Greek Words, by altering the Place only of *ἐτάκησαν* &c., thus—*Φίλον ἡγήσαμην αὐτὸν (σωθῆναι) ἔθελο πρὸς αὐτὸν, ἃ ἐτάκησαν, ὅτι ἄξιοι, &c.* i. e. they called (Death) to them, and looking upon it as their Friend, they made a Covenant with it; and consumed away, because they deserved to share in it. But tho' this easy Transposition would make the Construction very clear, yet I dare not warrant it without plainer Authority from MSS. or ancient Versions. Let us then see what Construction may be put upon this Verse, as the present reading is, by attending closely to the Context; and, from what goes before in the 11 and 12th Verses, and what follows after in the whole second Chapter, we may in general make this Observation, that there seems here to be an intended Climax, to shew the Progress of wicked Mens Attachment to Death, like that in *Psal. i. 1.* to shew their Progress in Iniquity; they first call or invite Death to them; next they hold it, or treat it as a Friend; and lastly, they enter into Covenant or strict Union with it. And this Progress seems to be represented and explained at large in the next Chapter: The first Step is in their Reasonings about Death, contained in the first five Verses, wherein they put it in a false, but the most favourable Light to themselves that it is capable of: The next Step is a debauched Life, founded on the foregoing false Principles, and recommended in the next four Verses; this is, entering into Society or Friendship with Death; and the Consequence of it is, they consume, and waste away, and shorten their Lives, which is represented by *ἐτάκησαν*. The last Step is marked out, ver. 10, by their resolving upon Acts of flagrant Injustice, and malicious Wickedness; which is as it were entering into Covenant with Death, and makes their Attachment to it inseparable, viz. they die for ever. But this will appear more fully, when we explain the Particulars of the next Chapter. I shall observe here, once for all, that we are not to imagine this Book to be only a Collection of confused Discourses or independent Sentences; for from the little Sketch here given, and the Argument of the several Chapters, to every attentive Reader a regular Method will appear plain and observable.

CHAP. II.

THE ARGUMENT.

THE Author having represented in the former Chapter the Original of Sin and Death, as too sadly exemplified in our first Parents, proceeds to shew the contagious Effects and terrible Consequences of Sin upon their Posterity. For this Purpose he introduces some Libertines reasoning (if it may be so called) in their loose way, in favour of their darling Opinions, "That Life is

short and uncertain, and therefore its sensual Gratifications to be pursued with Eagerness, and without Delay; That there is no real Distinction between Good and Evil, and therefore all Acts of Oppression and Injustice, such as may best suit Mens Convenience and Interest, are allowable and commendable; That the Soul is naturally mortal, and is annihilated with the Body; That there is no Future State, nor any Account to be given hereafter of Mens wicked and evil Courses in this Life:" These poisonous Principles are represented from the Beginning to Ver. 21 of this Chapter; and tho' set out to the best Advantage, are not intended to countenance Men in bad Notions of Religion, in false Opinions of God, and wrong Sentiments of the Soul; but are only Opinions introduced with an Intention to confute them: And therefore, in the very Entrance of this Chapter, the Author, to prevent any possible Mistake as to his Intention and Meaning, pronounces such Notions and Conclusions to be not right, ver. 1; and at the End of this, and in the three following Chapters, confutes them at large, determines in favour of Virtue and Goodness, and shews the Certainty of their Reward.

Ver. 1. *Our Life is short and tedious.*] I think the Word *tedious*, which is used by the old English Translations, improper here; it occurs very rarely in the Sense of our Version, refers more generally to Time, and rather implies a long Duration of it: So that *short* and *tedious* seem wrong coupled together; it would have been better rendered, and with less Ambiguity, *short and painful*, and so the Original indeed reads, *ὀλίγη ἡ λυπηρὸς ὁ βίος ἡμῶν*, and is confirmed by the Syriac and Arabic Versions. The Expression here is like that of Jacob's, *Few and evil have the Days of the Years of my Life been*, Gen. xlvii. 9. and that of Job, *Man, that is born of a Woman, is of few Days, and full of Trouble*, ch. xiv. 1. allowing only for the Difference of the Speakers.

Ibid. *In the Death of Man there is no Remedy.*] There is no Prevention of, or Remedy against Mortality. Death is the Portion of every Man, tho' the particular Time is uncertain, according to that of Job, *His Days are determined, the Number of his Months are with thee, thou hast appointed his Bounds, that he cannot pass*; ch. xiv. 5. But neither does our Author, nor this Passage of Job, countenance that Notion of the Predestinarians, That every particular Man's Time of Life is so absolutely circumscribed, and so strictly and peremptorily assigned him by God, that nothing can shorten or lengthen it beyond such predetermined Bounds: For tho' all Things, even the Number of our Months, are allowed to be foreknown by God, yet does it not from hence, nor from any Passage of Scripture, appear, that he has predetermined the precise and particular Time of any Person's Death by any absolute Decree: For if every Man's Time of Life is unconditionally fixed, to what Purposes serve the Promises of long Life to good and pious Persons, where God sees it best for them; or the many Threats of a Short one to the Ungodly and the Wicked? Or why does the wise Son of Sirach say, that there is a Time when there is Success in the Hands of the Physician, or that

that they should pray unto the Lord, that he would prosper that which they give for Ease and Remedy to prolong Life? Ecclus xxxviii. 13, 14. For vain is the Help of Art, and even Prayer itself must be supposed fruitless, where the Case is unalterable, and the Doom irrevocable. The *Vulgate* renders, *In fine hominis non est Refrigerium*, from a corrupted Copy probably, which read *ἰανθῖς*, from *ἰαννομαῖς*, *Refrigeror*, *Laetitia perfundor*, instead of *ἰασις*, the true Reading. *Coverdale's Translation* follows this Mistake.

Ibid. *Neither was there any Man known to have returned from the Grave.*] Both the Observation and Inference of these vain Reasoners is false; for that Persons have returned from the Grave, appears from several Instances under the *Old Testament*; 1 Kings xvii. 22. 2 Kings iv. 35. xiii. 21. Nor does it follow, if there were no Instances of Persons returning from thence, that the Dead altogether cease to be, or that there is no future Life after this, as such Libertines would gladly infer. See *Anacreon*, Ode 59, who has many Thoughts and Expressions like the loose and jovial ones in this Chapter.

Ver. 2. *We were born at all Adventure.*] i. e. we came into the World by Chance, without any Appointment or Direction of Providence: And as we came from Nothing, (*Vulgate* reads, *Ex nihilo nati sumus*, which *Coverdale* follows) so upon our Deaths shall we return to Nothing again. This Language is very natural and agreeable to the Persons here introduced speaking, viz. *Materialists and Infidels*.

Ibid. *And a little Spark in the moving of our Heart.*] According to the Notions of these false Reasoners, the Soul was nothing else but a little Fire about the Heart, the Smoke of which was perceivable by our Respiration, and the Sparks of it by our Words: That when this Fire was extinguished, as they imagined it was by Death, the Body was reduced to Embers or Ashes, and the Soul vanished into Air. In like manner the Atheistical Philosophers, who made *Atoms* the Principles of all things, thought the Soul to consist of some little brisk fiery Spirits, which kept in for a while, but were afterwards extinguished by Death. Hence we find them using the Similes of Air, Fire, or Smoke, with respect to the Soul. The *Latin* also and the *Hebrew*, it is well known, express both Spirit and Wind by the same Word: And from this Agreement only in Name, some, for want of better Arguments, have been so weak as to infer, that they agree likewise in Nature, and at last mix together. The true reading of the Original, and which occurs in all the Copies, and is followed by the *Oriental*, and most ancient *English Translations*, is *ὁ λόγος σπινθήρ*; the *Vulgate* also, with *Junius*, render it in like manner by *Sermo*. Our *Translators*, 'tis certain, made use of a corrupted Copy, which read *ὁ λόγος σπινθήρ*, and have given the Sense accordingly. If there was any Authority for this Reading, or just Reason for its Preference (see *Flamin. Nobil. in loc. ap. Polygl.* tho' it seems to be owing only to Affinity of Sound) I should chuse to read the whole thus, *καὶ ὁ λόγος σπινθήρ ἐκίνησε καρδίας ἡμῶν*; i. e. a little Spark of Fire moves, or bath put our Hearts in motion.

Ver. 4. *Our Name shall be forgotten in time.*] When we are dead, our Names will not live long

after us, but our Memorial shall perish with us; our Actions will not be remembered in the next Generation, much less in future Ages: So that as to the Shame or Infamy arising from them, we are quite unconcerned and indifferent as to what Posterity may think or say of them. As there is a commendable Ambition in good Men to be remembered with Honour hereafter, which is a Spur to virtuous and laudable Actions; so a Carelessness as to the present or future Opinion of Mankind, is an Encouragement to Wickedness, and a certain Sign of a profligate and abandoned Mind.

Ibid. *Our Life shall be dispersed as a Mist, that is driven away with the Beams of the Sun and overcome with the Heat thereof.*] *Βαρωθεῖσα ὑπὸ θερμότητος αἵματος*, made heavy with Heat; and so *Vulg.* à Calore illius aggravata—both very improper. Overcome with Heat, according to our Version, is not agreeable to the Greek; and oppressed with Heat, as in the Margin, is no better. Big with Heat, has no better Pretence to be allowed, because in the Sentence immediately foregoing, mention is made of Dispersion by the Rays of the Sun. If I might indulge Conjecture, I would, to avoid these Difficulties, read here *μαρμυθεῖσα ὑπὸ θερμότητος*, i. e. wasted away with the Heat thereof. *Sophocles* applies the same Word to Time, *πανθ' ὁ μέγας χρόνος μαρμαίνει τε καὶ φέγγει*.—See *Ajax Flagell*.

Ver. 5. *For our Time is a very Shadow that passeth away.*] The Comparison of Life to a Cloud, and a Shadow, is almost every where to be met with; but Mr. Norris has set this latter Resemblance in the best and as it were a new Light; as that our State here is partly Life and partly Death, as the other is partly Light and partly Darkness—that, like a Shadow, wherever it passes, it leaves no Track behind it—that it seems to be Something, when indeed it is Nothing—that it is always altering, and ends on a sudden; and when at its full Height and Prime, is often nearest to its Declension, as a Shadow is to disappear when at full length: *Miscellanies*, p. 178. Hence *Pindar* calls Men *ἐφήμεροι*, People for a Day; and upon account of the Shortness and Uncertainty of Life, the ancient *Patriarchs*, tho' their Span was much longer than ours, thought it hardly worth while to build Houses, but contented themselves to sojourn and grow grey in Tents.

Ibid. *For it is fast sealed, so that no Man cometh again.*] The *Arabic* Version runs; *Est enim res obsignata (scil. mors nostra) quam nemo revocaverit*. The Comparison here is taken from the ancient Custom of Sealing the Grave or Sepulchre, and rolling a great Stone to the Mouth of it, to make it the more secure and undisturbed. See *Dan. vi. 17. Matth. xxvii. 66. Pausanias* has a Thought which very much resembles this, *ἐχθ' ὁ Πλάτων κλεῖν, καὶ λέγουσιν ἐπ' αὐτῇ τὴν κλεῖνον Ἀθην κλεῖσθαι ὑπὸ τοῦ Πλάτωνος, καὶ ὡς ἐπ' αὐτῇ εἰσὲν εἰδὲς αὐτὸς ἐξ αὐτοῦ*, i. e. *Pluto has a Key, and with it, as they say, he locks up the Place commonly called Hades, and from thence no Man returns*; lib. 5. c. 20. See *Apoc. i. 18. Holy Job* has the like Sentiment upon Death, ch. vii. 9, 10. *As the Cloud is consumed and vanishes away, so he that goeth down to the Grave shall come up no more; he shall return no more to his House, neither shall his Place know him any more.* Where

'tis very observable, that the LXX express this Impossibility of returning by three strong Negatives following one another, *ἔδ' ἔ μὴ θῆσκέψῃ*, repeated twice in the same Verse.

Ver. 6. *Let us speedily use the Creatures like as in Youth.*] i. e. whilst the good Things or Creatures are in their prime, or rather whilst we ourselves are vigorous and young, which is the Sense of the Syriac and Arabic Versions; Youth being the Season for the high relish of Pleasure, for chearing the Heart, and gratifying the Senses: For every aged Person may say with Barzillai, *Can I discern between Good and Evil? Can I taste what I eat, or what I drink? Can I hear any more the Voice of singing Men and singing Women?* 2 Sam. xix. 35. There is also a third Sense of these Words, viz. Let us live as if we were young again, which Grotius prefers, and seems countenanced by the reading of the Alexandrian MS.

Ver. 7. *Let no Flower of the Spring pass by us.*] Flowers have always been esteemed Symbols or Emblems of Joy, and in the Revellings of Debauchees they were usually crowned with them; and so peculiar are they to Times of publick Festivity and Rejoycing, that they are looked upon as incompatible with Mourning. The Spring seems more particularly to be mentioned, because 'tis the chief Season of Flowers. But some Copies, instead of *ἔατε*, read *ἀνθ' αἴτε*, which Junius prefers; but if this Reading be admitted, I would not with him understand it barely of Fine Weather, *Jucundus Aer*, but rather, *Let no fragrant Breath of Air arising from the Wine or Ointments*, just before mentioned, *pass by or escape us.* *ὄνθ' ἀνθοσμίας*, *Vinum odoratum & fragrans*, see Hesychius in voce, was not unusual in such Meetings.

Ver. 8. *Let us crown ourselves with Rose-buds before they be withered.*] It is certain, that not only the Guests at the Feasts of the Ancients, but the Rooms, were strewed with Flowers, and the Waiters, and even the Drinking bowls, crowned with them. Roses are mentioned here in particular, because the Rose is reckoned to be *ῥοζὸν φυτόν*, the Plant of Love, and was accordingly consecrated to Venus; and Rose-buds are symbols of Youth, and of the Spring, and from their soon withering, the properest Emblems of the Shortness of Life, and the fleeting Nature of its Pleasures. See Anacreon Od. 5. *de Rosa*, and Od. 53.

Ver. 9. *This is our Portion, and our Lot is this.*] Coverdale's Version is more explicit, *For this is our Porcyon, els get we nothyng.* This is the Language of Epicurus's Scholars, the Sum of whose Ethics was, *Dux vitæ dia voluptas*. Life, in the Opinion of such Libertines, is bare Existence without their sinful Pleasures: And 'tis observable, that in Plautus, Catullus, and Martial, and such Writers, *vivere* is generally taken for a merry Life, as *ζῆν* is sometimes among the Greeks; and in this Sense we are to understand that old inscription, *Amici, dum vivimus, vivamus*. Those that are persuaded that the Soul is absolutely mortal, their Conclusion must be that of these sensualists: Such Persons act agreeably to their own Principles, if they pursue every thing that their Appetites are inclined to, be it Pleasure or Profit. Such Maxims, and a Conduct suitable to them, may be expected from Persons who

had no Views beyond the Grave. And therefore the Epicureans endeavoured to efface the Belief of another Life out of Mens Minds, as well knowing that Men could never arrive to an undisturbed Sensuality, whilst any Notions of Futurity checked them in the commission of their Crimes. Accordingly—*Metus ille foras præceps Acherontis agendus*: Lucret. lib. iii.

Ver. 11. *Let our Strength be the Law of Justice.*] The Assertion here, that Right is founded in Might, is a very old Opinion, as old probably as Nimrod, but long since confuted by the wisest Men and soberest Philosophers: *Falsum est*, says St. Austin, *quod à quibusdam non recte sentientibus dici solet, id esse Jus, quod ei, qui plus potest, utile est*; De Civit. Dei. lib. xix. Upon which, Ludov. Vives remarks, that this false and dangerous Opinion is confuted by Plato, lib. i. de Repub. Hobbs in vain endeavoured to revive this Notion, so injurious in its Consequences to the Property, and destructive of the Peace and Comfort of Mankind.

Ver. 12. *Let us lie in wait for the Righteous, because he is not for our Turn.*] i. e. *Let us lurk privily for the Innocent without a Cause*, as it is expressed Prov. i. 11. where there is the like Consultation of the Wicked. It is no Wonder that Atheists, and Unbelievers, and Persons of such vile and libertine Principles, should encourage one another in Wickedness, and in attempting the most outrageous Acts of Violence and Injustice, in the manner here represented, especially against such, as are most likely to cross or contradict their Pleasures, and to reprove them in the sinful use of them. Such a kind Monitor is not for the Turn of the Wicked, he is rather *δύσχετος*, as the Original has it, i. e. officious, troublesome, and disagreeable to them. St. Cyprian, who quotes this Passage of our Author's, reads accordingly *insuavis*, lib. ii. cont. Judeos; and so does St. Austin, lib. xvii. c. 20. De Civit. Dei. There is exactly the same Expression, and upon the same Occasion in Isaiah iii. 10. According to the Version of the LXX, *ἡσώμεθα τὸ δίκαιον, ὅτι δύσχετος ἡμῖν ἐστὶ*, from which this seems to be taken; and it is the more probable, because in the Greek Text of Barnabas, where this Passage of the Book of Wisdom is cited, the Reading is, *ἡσώμεθα τὸ δίκαιον*, and not *ἐνεδέσσωμεθα*, as in the common Editions.

Ver. 14. *He was made to reprove our Thoughts.*] *ἐχθρὸς ἡμῖν εἰς ἐλεῖσθον ἐννοίων ἡμῶν*. Our Version seems here neither just nor proper; the Meaning is, He is a Reprover of our Schemes and Designs. The Arabic renders it *consilia nostra*; and the Syriac, *est nobis objurgator cogitationum nostrarum*. Thus I would understand *ἐχθρὸς*, and not in the Sense of our Translation.

Ver. 15. *He is grievous unto us even to behold, for his Life is not like other Mens.*] The very Sight of him is uneasy and disagreeable to us: For the Presence of a good Man is a Check to the Proceedings of the Wicked; and his virtuous Example, and singular Goodness, is a living Reproof which they do not relish in their sight. Hence the many Attempts and Combinations of ungodly Men against the Life of the Righteous, so frequent to be met with in sacred and profane History. Thus Joseph's Virtue was an Eye-sore to his Brethren, and therefore they conspired his Destruction.

Destruction. Thus *David*, for his superior Excellence and uncommon Merit, was persecuted by *Saul*. Hence *St. Peter* observes of the Wicked, that 'tis their Custom to speak evil of, and abuse, such as run not with them to the same Excess of Riot, 1 Pet. iv. 4. And *St. John* asks this Question, *Wherefore did Cain, who was of that Wicked one, slay his Brother?* and returns for Answer, *Because his own Works were evil, and his Brother's righteous*, 1 John iv. 12. The like may be observed of the primitive *Martyrs* and *Confessors*, who were persecuted, afflicted, tormented, because, instead of countenancing fashionable and popular Vices, they chose rather to reprove and rebuke them. *Tacitus* assigns this as the Cause of the Death of *Thraseas Patus*, "That *Nero* could not bear even the Sight of that Senator, who was of so unblemish'd a Character, that his Life was as it were animated Virtue itself: *Annal. lib. xvi.*

Ver. 16. *We are esteemed of him as Counterfeits.* Our Version seems here faulty, for such abandoned Persons as are here described would not be at the pains to act under the Disguise of Piety, or assume the Mask of Religion: The Meaning is, that he esteems us like Dross, or as an impure and filthy Mixture; which Sense is confirmed by the very next Sentence, and so the original Word means, and the *Syriac* and *Arabic Versions* understand it. The *Vulgate* reads *Nugaces*, i. e. we are looked upon by him as Persons that pursue Trifles (for such do all the Pleasures of the World appear to a truly humble and good Spirit) but this Term seems too soft and favourable for Persons of such bad Morals, and wicked Principles.

Ver. 18. *For if the just Man be the Son of God, he will help him, and deliver him from the Hand of his Enemies.* Thus the primitive *Martyrs* were insulted, and treated in the like opprobrious manner, *πᾶς ὁ Θεὸς αὐτῶν, καὶ τὴν αὐτῶν ἀσπίδα καὶ θώρακα, καὶ τὰ ἰσχυρὰ αὐτῶν ἐλεῖν.* *Euseb. Eccles. Hist. lib. v. c. 1.* The Expressions from ver. 16. to 21 of this Chapter, very much resemble those of the *Psalmist*, *Pf. xxii. 8. He trusted in God, that he would deliver him, let him deliver him now, εἰ δίδει αὐτὸν, if he loveth him.* Compare likewise *Matt. xxvii. 43.* where the Taunt and Irony used by the Jews, by way of Insult, to our Saviour then expiring on the Cross, very much resemble the Manner of Expression here. And indeed *St. Austin*, thus understands and expounds our Author, and says, that in this and the following Verses, there is a plain Prophecy of *Christ's* Passion, and that the Unrighteous here mentioned are his wicked Murderers; *De Civit. Dei, lib. xvii. c. 20.* *St. Ambrose*, *St. Cyprian* and many others of the Fathers assert the like; but *Lactantius* is most express, and presses the Jews home with this Testimony, which he says is so full and particular in describing the wicked Counsels against him, that this Author may seem almost to have been present; *lib. iv.* But I am not so sanguine as to imagine or assert, that there is any direct Prophecy of our blessed Saviour's Sufferings in these Verses, which would be doing too much Honour to this Author, and the Times in which he wrote; yet I think, by way of Accommodation, they are applicable to our Saviour, who in Scripture is called, *the Just one*, by way of emi-

nence, and in a very particular and appropriate manner calls God his Father.

Ver. 20. *Let us condemn him with a shameful Death, for by his own Saying he shall be respected.* i. e. if his own Word may be depended upon, God will have Respect unto him, *ἔσται αὐτῷ ἐμμενὴ ἐν λόγοις αὐτοῦ*, there shall be a Visitation or Interposition of God in his Favour, probably by bringing him from the Dust of Death again. The Expression here very much resembles that of *Joseph's* Brethren, *Gen. xxxvii. 20. Come now and let us slay him, and we shall see what will become of his Dreams.* See also *Jerem. xviii. 18.* 'Tis a severe Irony, and a sneering Sarcasm upon the Hopes of the Just Man, not unlike that of the Heathens upon the Ashes of the primitive Christians, who gloried in the Hopes of a Resurrection: Their Persecutors pleased themselves with reducing the dead Bodies of the several Martyrs into Atoms, with scattering them in the Air, or throwing them into Rivers, and then scoffingly say, *Let us now see whether they can rise again, or whether their God can help them, and deliver them out of our Hands*; *Euseb. Eccles. Hist. lib. v. c. 1.*

Ver. 21. *For their own Wickedness bath blinded them.* See the like Sentiment, *ch. iv. ver. 12.* *St. Chrysostom* observes, "that Sin doth so blind the Senses of Sinners, that seeing not the ways of Falsehood and Error, they run headlong into them: Nor could any Errors ever have prevailed over Man, if Sin had not made the way; for first a Man is blinded by his Sins, and then drawn away and seduced; for Error, saith he, begetteth not Sin, but Sins beget and bring forth Error." *Homil. 19. in Matt. vii.* But still it is no less true, on the other hand, that Error, especially in fundamental Principles, produces generally wicked Practices. *St. Austin* accordingly observes, that the different Degrees, and as it were Gradations of Licentiousness, are very justly described in this Chapter: "That Men first efface all Impressions of a Deity, then deny the Immortality of the Soul, and a future State; That Immorality is the certain Consequence of such Infidelity; That Debauchery and Intemperance is their Resort in particular, as being the most effectual Remedy to drown Thought; And that when Men are once heated, they easily proceed, through Excess, to Oppression, Cruelty, and Murder." In *Psal.* lii.

Ver. 23. *For God created Man to be immortal, and made him to be an Image of his own Eternity.* God not only created Man *ἐν ἀφθαρσίᾳ*, free from Corruption, but made him *εἰκόνα καὶ ὁμοίαν τῷ Θεῷ*, which is a very strong Expression to denote a peculiar Resemblance of the Deity; and accordingly the *Arab. Interpreters* render, *fecitque illum Imaginem peculiarem*; and the *Syr. ad imaginem Idæ sue*. Our Translators undoubtedly read, *ἀδιόνητος*, which properly signifies Eternity; and this *Dr. Grabe* has inserted in the Text, esteeming it probably the best Reading.

Ver. 24. *Through Envy of the Devil came Death into the World.* The Devil, jealous at the future Happiness designed for Man, resolved to tempt him to Disobedience, that he might deprive him of the Blessing of Immortality, and reduce him to the same forlorn Condition with himself and his

his apostate Brethren. St. Chrysostom makes the same Observation upon the Devil, ὅτι εὐδὲν παρ' ἡμῶν ἡδονήθη, ἰδὼν τιμηθέντα ἢ ἀνθρώπου, δὴ τότε ἐξέσπεν αὐτὸς πρὸς ἀγαθοῖς. Homil. 25. de Diabolo Tentat. That tho' Man had given the Devil no Occasion of Offence, yet when he saw the Honour designed him, he immediately envied him the Favour. See also Euseb. Præp. Evangel. lib. vii. St. Austin observes, "That Death began at the same time with the Transgression; and that neither Age nor Pain could have touched our first Parents, so long as they held the Privilege of Eating of the Tree of Life; but afterwards their Bodies, even in a natural way, contracted the Seeds of Diseases and Death." De Genes. lib. ii. And thus the Apostolical Constitutions, δύο οἱ εἶναι, &c. Dux sunt viæ, vitæ una, mortis altera, illæ autem nullam habent inter se convenientiam. Naturale quidem est vitæ iter, adscitum autem iter mortis, quod non ex voluntate Dei exitit, verum ex insidiis adversarii: Constit. lib. vii. c. 1.

Ibid. And they that do hold of his Side do find it.] The Vulgate reads, Imitantur autem illum qui sunt ex parte illius; and Coverdale's Translation renders in like manner, And they that holde of bys Syde, do as he doth; and so does Fulgentius, de Prædestin. ad Monimum, lib. i. but the Construction before given would be more consistent and agreeable, and the Relation between the two Chapters more apparent, if the Rendering here was, they tempt it (i. e. they solicit, they court, they draw Death upon themselves) as many as are Partakers of it; for the οἱ ὅτι ἐκείνους μερίδοντες, and the οἱ ἀλλοιοὶ ὅτι ἐκείνους μερίδοντες εἶναι, ch. i. 16. are the same Sons of Perdition, those over whom is ἡδε βασιλεὺς, ch. i. 14. which is not of God's appointing, but their own seeking and procuring. The present Rendering of this Place is little less than Tautology, for to be Partakers of Death, is certainly to find it. I shall only observe, that it appears, from the whole drift of these Chapters, that the Death, which wicked Men call, correspond, covenant with, and at last partake of, is all along to be understood of Death Eternal.

C H A P. III.

THE ARGUMENT.

IN order to confute the false and dangerous Principles maintained by the irreligious and profane Scoffers in the foregoing Chapter; in this is displayed the great Happiness of the Righteous, and the impotent Malice of the Wicked against them. For tho' God, for wise Ends of his Providence, permits the Righteous sometimes to be afflicted, and even to die under the Severity of their Persecutions, yet do they not totally cease to be; but as they die in the Lord, so they still live unto, and with God, in whose Hands their Souls are. But the Wicked, on the contrary, tho' they promise themselves great Happiness in their sinful Courses, are miserable both here and hereafter. The Chapter concludes with the Praise of Chastity, and the sad State and Condition of Adulterers and their Children.

Ver. 1. The Souls of the Righteous are in the Hand of God.] i. e. in the State of Separation, the Souls of the Righteous that are departed,

shall after Death find great Refreshment and Comfort of their Labours; and being in God's keeping, enjoy a State of the greatest Happiness and Security. This State of the Piously-deceased, the ancient Jews, according to Grotius, called Paradise, or the Garden of Pleasure; where tho' they enjoyed not the consummate Happiness which they were in expectation of hereafter, yet even at present, and in their intermediate State, they had some Foretaste and Anticipation of their future Happiness; but they held none to have this pleasing Sense, but the ἀνδραγαθὰ δυνάμειν τελευτήσαντων, such as had their Souls well purified before they departed from their Bodies. From this Expression, that the Soul is in God's Hand, we may infer, that the human Soul is not only a Substance distinct from the Body, but that it lives after it in a State separate from it, and such a State as is susceptible of Happiness or Misery: For why are the Souls of the Righteous here said to be deposited in the Hand of God, but because it denotes a Place of Rest and Safety, where the departed Souls shall not only live and survive, but live too in a manner far different from that in which they lived here, where no Temptation shall be able to assault, no Sin to pollute, no Affliction to discompose them.

Ibid. And there shall no Torment touch them.] Nor are such as die in the Lord only freed from Temptations and Dangers, from Injuries and Persecutions, from Diseases and Death, and all other Burdens of the Flesh, but we may piously believe, that more is here implied than a bare Freedom from Evils, that they are possessed of some positive degree of Happiness; that in particular, they have pleasing Anticipations of their Reward, and wait for it with a holy Impatience; and in the mean time are in Paradise, or in Abraham's Bosom, or some Place of Rest and Refreshment appointed for them by God: But with respect to the Martyrs in particular, who had suffered gloriously in God's Cause, it was a Notion very early entertained in the primitive Church, that these entered immediately upon a perfect State of Happiness and Glory. Or we may understand this Passage, of the Afflictions which the Righteous may undergo in this Life, that, tho' their Torments be the most exquisite that Heavens Malice can invent, yet by the Strength of their Faith, and a sure Dependence upon God, they shall overcome the Reluctance of Nature, and not only suffer with Patience, but with Joy and Thanksgiving. Not that this Resolution of the Righteous is the Effect of any Stoical Apathy, or that they have not Flesh and Blood, like other Folks, to feel the Force of Sufferings, but 'tis the Power of a strong Faith that makes them more than Conquerors. "If the Souls of the Martyrs were indeed in their Bodies when they had trial of such a Variety of Sufferings, they could never, says St. Bernard, have been able to have gone through them; but while their Bodies were in the Hands of their Persecutors, and mangled by them, their Souls were in the Hand of God; and the Holy Spirit, with which they were filled, kept them above all sense of Pain, and rendered them quite invulnerable." And whoever reads the Letter from the Churches of Lyons and Vienna to those of Asia and Phrygia, wherein the exquisite Sufferings

Sufferings of the *Martyrs*, and their invincible Constancy in the most severe Trials is described, (see *Euseb. Eccles. Hist. lib. i. c. 1.*) will acknowledge the Truth of this Observation, and at the same time be convinced, that the History of their Sufferings is the most complete Comment upon the Beginning of this Chapter.

Ver. 2. *In the sight of the Unwise they seemed to die.*] This is a very happy Expression, for good Men rather sleep than die, their Hope and well-grounded Assurance changes the Nature of Death, and turns it into a Sleep. St. *Chrysostom* expresses himself to the same purpose, "Death is no longer to be counted Death, 'tis only a Name; nay, the very Name also is gone, for Christians call it not Death, but Rest and Sleep:" *Homil. 29. in Genes.* Accordingly, in many Places both of the *Old* and *New Testament*, where the Death of good Men is mentioned, it is expressed by Sleeping; *John xi. 11. Acts vii. 60. 1 Thess. iv. 14.* Hence the Day, on which the *Blessed Virgin* died, is in the *Greek Church* called κοιμησις, *her Rest*; and the Places where the first Martyrs were buried, κοιμητήρια, or *Resting-places*.

Ver. 3. *And their going from us to be utter Destruction, but they are in Peace*] The Wicked, who are also in the former Verse called the Unwise (for in the Book of *Proverbs, Wisdom, and Ecclesiasticus*, Wickedness and Folly are synonymous Terms) imagine the Righteous to be miserable, because, when alive, they were mortified, as to all Pleasures, and when dead, extinct and annihilated, according to their Opinion. To such vain Reasoners, who had no Notion of a Life beyond this, it is here very justly replied, that the Righteous are so far from being Sufferers by Death, that when dead they are in Peace, and their Happiness the greatest; see *Job iii. 17, 18.* And this the *Voice from Heaven* confirms, *Rev. xiv. 13. Blessed are the Dead that die in the Lord, for they rest from their Labours.* Instead of being Objects of Ridicule and Contempt, the Character of the Righteous is rather that beautiful Contrast of St. *Paul's*, as *Deceivers and yet true, as dying and behold they live, as chastened and not killed, as sorrowful yet always rejoicing*; *2 Cor. vi. 8, 9, 10.*

Ver. 4. *Yet is their Hope full of Immortality.*] In the midst of their Misery and Afflictions, they comforted themselves with the pleasing Hopes of a happy Resurrection to a blessed State of Immortality, as the *seven Brethren* did, *2 Maccab. vii.* and when, as a Reward of their Constancy and Virtue, the Saints shall be finally in possession of their Happiness, and receive their μισθόν πλήρη, *2 John viii.* then in another and no less proper Sense of these Words may it be said, ἡ ἐλπίς αὐτῶν ἀθανασίας πλήρης, *their Hope of Immortality is full*, i. e. fulfilled and compleated.

Ver. 5. *And having been a little chastised, they shall be greatly rewarded.*] This cannot relate to the Smallness or Lightness of the Sufferings, which are above described so violent, as to affect even the Life of the Righteous; but the Meaning seems to be, that having suffered through the Malice of their Persecutors for a small space of Time, with respect to Eternity, those Afflictions which were comparatively but for a Moment, will work for them a far more exceeding and eter-

nal weight of Glory. Thus the Writer to the *Hebrews* having described at large, *ch. xi.* the Sufferings of the *Worthies* mentioned there, says, that such chastning (παίδεια, the Word here used) tho' for the present it seemeth grievous, yet afterwards it yieldeth the peaceable Fruit of Righteousness to them which are exercised thereby; *ch. xii. 11.* St. *Gregory* observes, that God permits the Afflictions of good Men, that he may draw much Benefit from them: For this reason he permitted *Jacob* to be persecuted by *Esau*, and *David* by *Saul*, that the Persecutions they suffered, might be at once the Exercise and Crown of their Virtue. And the Reward of such suffering Virtue follows in the next Sentence, that God having tried their Faith and Constancy, and found them worthy, is pleased finally to translate them to himself, to live with him, and with the blessed Society of just Men made perfect, of whom the World in their several Ages was not worthy, to enjoy his beatific Presence.

Ver. 7. *And in the Time of their Visitation they shall shine.*] The *Vulgate*, which *Coverdale* follows, joins this to the former Verse, and reads, *Et in tempore erit respectus illorum*, i. e. that God will in due time have a respect to, and reward, such Saints and Martyrs who fell a Sacrifice in his Service, who, like the Victim in the Burnt-offering, were consumed in the Flames, and whose Souls are purified by their Afflictions, and prepared for Heaven, and made fit Offerings for God to receive. This Sense the *Syriac Interpreters* prefer. Our *Version*, with the *Arabic*, follows the *Greek*, καὶ ἐν καιρῷ θησοκοπῆς αὐτῶν ἀναλάμψουσιν; which Expression may be taken in two Senses, either it may be understood of the Afflictions and Sufferings of the Righteous in this Life, for so θησοκοπή and ἡμέτερος θησοκοπῆς often signify in the *LXX*, particularly *Isai. x. 3.* According to this Acceptation, the Meaning of this Place is, that the Righteous shall shine the brighter for their Afflictions, and that God will glorify his Saints in and by them. Thus God promises to such as set their Love upon him, not only that he will be with them in Trouble, but that he will deliver them from it, and bring them to Honour by it, *Psal. xci. 15.* We cannot have a more remarkable Instance of the Presence of God with his Servants in Afflictions, than in the History of the *three Children* cast into the Furnace, where the Text acquaints us, that One in the form of the Son of God, probably an Angel, conspicuous and distinguishable by his Brightness, walked with them, and accompanied them in the very Flames; and that this Accident, and their miraculous Deliverance from it, was the Occasion of their being promoted in the Province of *Babylon*, *Dan. iii.* The Sentiments of the primitive Writers, upon occasion of the Martyrs Sufferings, are most noble and magnificent: "A Christian, says *Tertullian*, never thinks himself so fine, never so illustrious, as at the Stake; he is then in his Triumphal Chariot, going to Heaven in State." *Apol. pro Christianis.* Nor is what *Eusebius* writes less observable: "That it was a most charming Sight, to behold the Martyrs in Prison, to see how their Misery became them, how they adorned their Fetters, and looked as captivating in their Chains, as a Bride in all her Glory upon the Day

"Day of Marriage." *Eccles. Hist. lib. v. c. 1.* Or we may understand this Passage in another Sense, viz. That the Righteous shall shine with glorified Bodies, *ἐν δόξα καὶ φωτὶ*, ver. 13. For the Jews have a Tradition, that the Bodies of the Righteous shall be cloathed at the Resurrection with a Clothing of Light, as of a pure Flame. This is agreeable to the Descriptions made in the *Old Testament*, of the Just rising from their Graves, *That they shall shine as the Brightness of the Firmament, and as the Stars, for ever and ever*; Dan. xii. 3. And in the *New* it is said, *That they shall shine as the Sun in the Kingdom of their Father*, Matth. xiii. 43. Hence in Scripture, and particularly in the Writings of St. Paul, the State and Happiness of the Blessed is expressed by the Word *Glory*. See also *Matt. xvii. 2. Acts ix. 3. Rev. i. 14, 15.*

Ibid. And run to and fro like Sparks among the Stubble.] By the Stubble it is certain the Wicked are meant, called also Chaff, by a like Metaphor, *Pf. i. 5.* The Expression here is Proverbial; and if it be understood of the Righteous in this Life, and of their Conduct, as distinguished from the Wicked, the Meaning then will be the same with that of St. Paul, *Phil. ii. 5. That the Sons of God, i. e. the Righteous, shine as Lights in the World, in the midst of a crooked and perverse Generation.* But if it is applied to the future State of the Righteous, it seems to intimate their great Swiftneſs in their heavenly Vehicles. Our Translation, it must be confessed, which renders *ἀλλοτρεῶς*, by running to and fro, conveys but a flat and low Idea, the Image only of a few random Sparks; the Sense would be more sublime and just, after this manner, "They (the Saints) shall run or pass thro' the Ranks of the Wicked (discurrent, says the Syriac Version, *justi inter impios*) as Fire spreads through the Stubble every where, uncontroled and irresistible." Hereby probably is intimated their Power over them; a farther Description of which follows in the next Verse.

Ver. 8. *They shall judge the Nations, and have Dominion over the People, and their Lord shall sign for ever.*] Tho' the Righteous may be said even in this Life to judge the Nations, i. e. to condemn the Wicked, by the Conspicuousness of their Faith and Virtue, in which Sense *κρίσις* is taken by the Arabic Version, and is often understood so by St. Jerom, and by St. Austin, *De Civitate Dei, lib. xx. c. 5.* see also *John v. 24.* yet I rather incline to apply this Passage to the next Life, "That in the great and final Judgment of the World, the Saints shall be Assistors with God in judging the Wicked:" For this is piously thought by many learned Men, that the Saints, when crowned themselves by God, shall be invested with the Authority of pronouncing Sentence even against evil Angels and wicked Spirits. And it was an Opinion that prevailed generally in the early Times of Christianity, that at the Resurrection every Man should be in order, *ἐκαστὸς ἐν τῷ ἰδίῳ τάγματι*, i. e. according to the Degree of his Goodness; and that they who were raised and judged first, should themselves have a Part in judging those which followed. See *Dan. vii. 18, 22. Matth. xix. 28. Cor. vi. 2, 3. Rev. ii. 26.* See Note on Chap. i. and Ver. 1. of this Book.

Ver. 9. *They that put their Trust in him, shall understand the Truth, and such as be faithful in Love shall abide with him.*] i. e. Persons so qualified shall happily experience this Truth in particular; or the Meaning may be, that they are the fittest and most likely to attain the Knowledge of Divine Truths in general, which is the Sense of Messieurs *Du Port Royal*; for the Author seems to point out two Ways or Conditions for that Purpose; the first is, Trust in God, or rather a Distrust of a Man's Self, and of his own Perfection and Abilities, because Humility is the surest way to Divine Knowledge; the second is, a sincere and unfeigned Love of God, which displays itself in Obedience and a Readiness to do God's Will; for an honest and well-disposed Heart, free from any corrupt Passions or Affections, may soonest hope to receive spiritual Illuminations, and the Knowledge of saving Truths, according to that Observation of our Blessed Saviour's, *That if any Man will do his Will, he shall certainly know of his Doctrine*, John vii. 17. According to the different pointing of the Greek Text, the last Clause of this Passage of our Author may be differently understood, either we may render with the Margin, and the Geneva Bible, *Such as be faithful shall remain with him in Love*; and thus the Oriental Versions point the Place; or, as our Translators take it, *Such as be faithful in Love, shall abide with him, i. e. cleave to him with so firm and unshaken a Resolution, that neither Tribulation nor Distress, Life nor Death, shall separate them from him*: And, in this Sense *προσμένειν τῷ κυρίῳ* is taken, *Acts xi. 23.* The Syriac Interpreters seem to understand this Clause in the Sense of not falling away, *qui sunt fideles, per charitatem permanebunt ipsius; quia gratiam & misericordiam electis suis impertitur.*

Ver. 11. *Whoſe deſpiſeth Wiſdom and Nurture, he is miſerable.*] This and the former Verſe refer to thoſe vain Reaſoners, and wicked Libertines, whoſe Character is ſo juſtly drawn in ch. ii. The Sentiments of this Writer agree frequently, we may obſerve, with the Book of *Proverbs*; and this Paſſage very much reſembles that fine Advice in the Conclusion of the eighth Chapter of that inſpired Writer, particularly the two laſt Verſes, where Wiſdom ſpeaketh thus of herſelf, *Whoſe findeth me, findeth Life, and ſhall obtain Favour of the Lord; but he that ſinneth againſt me, wrongeth his own Soul; all they that hate me, love Death.* See alſo *Pſal. ii. 12.* in the LXX Verſion. St. Cyprian opens his Treatiſe, *De habitu Virginum*, with an Encomium of Diſcipline, too fine and remarkable to be here omitted; *Disciplina cuſtos ſpei, retinaculum fidei, dux itineris ſalutaris, fomes ac nutrimentum bonæ indolis, ma-giſtra virtutis, facit in Chriſto manere ſemper, ac jugiter Deo vivere, & ad promiſſa cæleſtia & divina præmia pervenire. Hanc & ſectari ſalubre eſt, & averſari ac negligere lethale.* Tertullian, throughout his Works, is equally full of its Commendation.

Ver. 12. *Their Wives are fooliſh, and their Children wicked.*] It is obvious to obſerve, that the Book of *Proverbs* not only calls Wickedneſs in general by the Name of Folly, but ſeems to brand the Sin of Uncleanneſs, or Luſt, with that Name more particularly. What therefore our Translators here render *fooliſh*, in the Marginal Reading

Reading is, *light*, or *unchaste*; and the *Arabic Version* confirms this Sense, which reads, *Uxores ejus procaces*; and the *Port-Royal Comment*, *Les Femmes sont deregées*. As to what is here observed, that the Children of such Parents are generally vitious and wicked; this is almost unavoidable: For as the *Apocryphal Esdras* speaks, *Like as the Field is, so also is the Seed*; and as *the Flowers be, such are also the Colours*; 2 Esd. ix. 17. This so natural and constant a Resemblance shews the great Duty and Necessity incumbent on Parents to be good and virtuous themselves, upon account of their Children, and the good or evil Consequences derived to them; for according to their own Conduct and Behaviour, they entail either a Blessing or a Curse upon their Children, as it follows in the next Words, which the *Oriental Versions* join with great Judgment to this Verse.

Ver. 13. *Blessed is the Barren, that is undefiled, which hath not known the sinful Bed.*] This is to be understood of the *barren Wife*, that is chaste and free from Adultery, whose great Commendation in Scripture is, *καὶ τὴν ἀμειλίαν*, Heb. xiii. 4. And tho' she may be reproached by some upon account of her Barrenness, as was the Sentiment of the Jews particularly, thro' their Hopes and Expectations of the Messiah, yet shall her Virtue be recompensed by God, as far preferable to the most fruitful Adultery. In vain have some *Popish Writers* endeavoured to ground upon this Place, which undoubtedly relates to married Persons, *the Order of Perpetual Virgins*; as if that was established and approved of in the Age of this Writer, and known to the ancient Jews, which is certainly the Invention of more modern Times—In this Passage no Reflexion is intended against Marriage, nor any Preference given to a continued Celibacy; the Comparison is between married Persons only, viz. a barren Wife, and a teeming Adulteress: See *Chemnitii Examen*, par. iii. p. 17. Nor does this Writer commend a Person in general, *ἡ τις οὐκ ἐγνω καὶ τὴν*, but such a chaste Wife in particular, who has not defiled the Bed *ἐν ἀμειλίᾳ*. I shall only observe upon the Greek reading of this Passage, that the Particle *οὐ* which introduces it, and seems harsh and ungrammatical, is here, as 'tis often in the sacred Writers, *pleonastical*: See Instances of this in *Blackwall's Sac. Classics*, vol. i. p. 118.

Ibid. *She shall have Fruit in the Visitation of Souls.*] Though she has not the Blessing of Children, and *the Fruit of the Womb which cometh of the Lord*, yet shall she have her Fruit, i. e. her Recompense and Reward, when hereafter she shall be crowned, and reign in Glory with other pure and immaculate Souls. The Writer of this Book probably entertained that Notion, so frequent to be met with among the *Rabbins*, and even primitive Fathers, That after 6000 Years there will be a glorious *Millennium*, when the Saints shall reign a Thousand Years upon Earth; this they call *Dies Magnus Judicii*, and is probably the *ἡσυχία* here referred to: In this Sense the learned Mr. Mede understands this Passage; as likewise Ver. 7 and 8 of this Chapter. See *Comment. Apoclypt. lib. iii. p. 536*.

Ver. 14. *And (blessed is) the Eunuch, which with his Hands hath wrought no Iniquity—unto him shall be given the Special Gift of Faith.*] The

Meaning is not, that the Special Gift of Faith shall be given him, as our *Version* has it, but rather that some Special Gift or Reward shall be given him for his Faithfulness: And so the *Syriac Interpreters* render, *Dabitur ei pro ipsius gratia et fidelitate hereditas desiderii*. And in this sense of Faithfulness we are to understand St. Paul, when he says, *I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness*; 2 Tim. iv. 7. And tho' *Eunuchs* were forbidden under the Law to enter into the Congregation of the Lord, Deut. xxiii. 1. that is, were not admitted to Honours and Offices either in the Church or Commonwealth of Israel; yet the inward Qualifications, and rare Endowments of the Soul shall be sufficient to give such pure Persons, as offend not against God by any loose Action or impure Thought, a Title to the Communion of Saints, and not only take off the outward legal Restraint, but give them an honourable Place in the Temple of the Lord, and even make them, for their Victory in overcoming the Flesh, Pillars in it; Rev. iii. 12. The Sense of this Passage greatly resembles that of *Isai. lvi. 4, 5. Thus saith the Lord unto the Eunuchs that keep my Sabbaths, and choose the Things that please me, and take hold of my Covenant, Even unto them will I give in my House, and within my Walls, a Place and a Name better than of Sons and Daughters.*

Ver. 15. *And the Root of Wisdom shall never fall away.*] i. e. of Chastity, which is the Subject of the foregoing Verses: And so the *Syriac Version* understands it, *Radices castitatis non evellentur*. The Sense of the whole Verse is, that every good Work will be attended with a Reward; and thus the *Arabic Version*, *Bonorum enim operum eximius ac pulcherrimus est fructus*; and that Chastity in particular, which is a glorious Victory over ourselves, hath this pleasing Prospect and Comfort in Reversion, that many Blessings and Privileges will descend from God upon the Branches of a chaste and holy Stock; and that the Virtue and Goodness of Parents is a Security and Treasure to their Posterity. We may observe, that as in the Book of *Proverbs* the Adulterer is described to be a Man void of Understanding, ch. vi. 32. so this Writer makes Chastity to proceed from Wisdom: And this possibly St. Paul might intend, Rom. xii. 3. when he advises, *Φρονεῖν ἐν τῷ σωφρονεῖν*, which St. Jerome renders, *Sapere ad pudicitiam*, Cont. Jov.

Ver. 16. *As for the Children of Adulterers, they shall not come to their Perfection, and the Seed of an unrighteous Bed shall be rooted out.*] *Τὴν αὐτὴν αἰτίαν* *ἔσται*, which we may understand in two Senses; either that a Bastard shall not be Partaker of holy Things, i. e. shall not be admitted to officiate in the sacred Mysteries, nor to hold publick Dignities, according to the marginal Reading, and the *Geneva Version*; and so the Sense will be the same with that in Deut. xxiii. 2. *A Bastard shall not enter into the Congregation of the Lord, even unto the tenth Generation.* And indeed some Lawgivers anciently fixed such a Mark of Infamy upon Bastards, as to forbid their coming to the sacred Offices: Even the Heathens themselves excluded Bastards, as well as the Prophane and Wicked, from the Participation of their Mysteries; and according to the old

old Ecclesiastical Laws, Bastards were not capable of being ordained without a *Dispensation*: See *Watson's Compl. Incum.* p. 102. That ἀντί-*λεγε* will admit this Sense, see *Hesychius*, and *Leigh's Critica Sacra*, in voce; and thus it is sometimes understood by the ancient Greek Fathers — Or we may understand this Place, with our Translators, of the short and uncertain Continuance of such a spurious Offspring, upon whom God may visit the Iniquity of their Fathers. And indeed we meet with in Scripture a most remarkable Instance of the Divine Vengeance in this Particular, viz. that the darling Offspring of David's Guilt was smote by God, and perished quickly from before his Eyes; and God gives this very Reason for it, *Because thou hast done this thing, the Child that is born unto thee shall surely die*; 2 Sam. xii. 14.

Ver. 18. *If they die quickly they have no Hope, neither Comfort in the Day of Trial.*] Some learned Men have thought, (see *Usher's Body of Divinity*, p. 16.) that what is said here, and in the Context, is a hard and uncharitable Sentence upon Bastards, whose very Birth and Entrance into the World, tho' it be indeed by a Crime of their Parents, yet themselves may be thought guiltless, and as such, undeserving of Punishment: But the Observation of this Writer will be less liable to Exception, if we consider, that there is often a natural and hereditary Taint in wicked and debauched Families, and that some particular Sins run as it were in the Blood, the Seeds of future Wickedness. Hence holy Job, speaking of such wicked Parents, says in very strong and significant Terms, that they lay or treasure up Iniquity for their Children, ch. xxi. 19. which natural Propensity and vicious turn of Temper God foreseeing, sometimes has recourse to Extremities to stop the Infection, and hinder the spreading Guilt. Tho' vitiously disposed Children more generally hasten their own Death by Irregularity and Loose living; or if by chance they live long, like the wanton Elders that tempted *Susanna*, being grown old in Wickedness, they lose all the Respect and Reverence otherwise paid to Grey-hairs. And when they come to die, their Case, like that of other wicked Men, is most desperate; nor will they have any thing to alledge in their Favour in the Great Day of Enquiry, ἀναλώσεις. Thus the Psalmist describing the End of the Wicked says, *The Ungodly shall not be able to stand in the Judgment*, Psal. i. 6. where the LXX read, οὐκ ἀναστήσονται οἱ ἀσεβεῖς ἐν κρίσει, which has been unaccountably perverted in favour of the Opinion, that there shall be only a Resurrection of the Just. But that Passage of the Son of Sirach, *Ecclus* xli. 9. comes nearest the Sense of this Writer, *Woe be unto you, ungodly Men; if ye be born, ye shall be born to a Curse; and if ye die, a Curse shall be your Portion.*

Ver. 19. *Horrible is the End of the unrighteous Generation.*] Calmet very properly observes, (see *Comment. in loc.*) that what is said in this and the following Chapter, of the sad Prospect and miserable Fate of the Children of Adulterers, ought not to be understood as spoken absolutely by this Writer, but only of such, as being abandoned and debauched themselves, imitate and

follow the vicious Courses of their Parents; for otherwise, the Crimes of their Ancestors cannot be imputed to them in the Judgment of God, nor will they be answerable for them before his Tribunal: For it is very possible, that Children thus born in Sin, and from a criminal and forbidden Commerce, may yet prove virtuous and regular in themselves; and that the Children of even good Men and Saints may be lewd and vicious; as was the Case of old *Elijah's* Children in particular, who made the Lord's People to transgress through their scandalous Unclean-ness, 1 Sam. ii. 22.

C H A P. IV.

The ARGUMENT.

IN this Chapter the Author pursues the same Subject with which he concluded the former, and shews how much happier upon the comparison chaste and virtuous Persons are, tho' without Children, than Adulterers and the Brood of a sinful and polluted Bed: That the former, if they enjoy Long-life, as they generally do, are in a State of Peace and Security; and if taken away by an early and untimely Death, it is an Instance of Mercy to them, that they may escape thereby some imminent Danger or approaching Evil — But the Life of the Vitious and Debauched, is, on the contrary, both short and unhappy; their Death is dishonourable, their Hope desperate, and their future Estate full of Misery and Torment.

Ver. 1. *Better it is to have no Children, and to have Virtue: For the Memorial thereof is immortal, because it is known with God and with Men.*] The Vulgate reads, *O quam pulchra est casta generatio cum claritate!* which is not a just Translation of the original Words καὶ ἀσκήσια μετ' ἀρετῆς; for ἀσκήσια is very improperly rendred by generatio; and then it seems, as does our Version, either to confine Chastity to Celibacy, or to such, as being married, have no Children; as if Virtue and Fruitfulness were incompatible. Whereas the true Meaning is, that tho' a Person hath no Children, and seeks not any by Acts of Incontinence, or unlawful Mixtures, his Virtue supplies what is wanting to him in that respect, and his good Actions shall be like Children to him, and hinder his Name from being lost in Oblivion. Such a Virtue as can withstand a criminal Passion, and is Proof against all the dangerous Temptations of it, is approved by God, and will be finally rewarded by him, and cannot fail of being respected and well spoken of by the valuable part of Mankind. And however the Libertine may pride himself in his spurious Issue, and the Adulterer value herself on the Fruit of her Womb, yet Incontinence will always differ from Barrenness, as a Crime does from a Misfortune.

Ver. 2. *When it is present, Men take Example at it.*] This Observation is not true of Men in general, that they have an Esteem for Virtue; for with respect to very many of the Species, that Reflection of *Horace* is still too true, *Virtutem incolumem odimus*. The Meaning therefore must be, that good Men esteem, admire, and follow

follow after Virtue; that they will make virtuous Men, while they live, the Patterns for their Imitation, and honour their Memory when they are dead.—And even wicked Men have been known to regret the Loss of good Men, and to lament and even pity their suffering Fate.—Thus *Antiochus Epiphanes* wept for the Death of *Onias* the High-priest, 2 *Maccab.* iv. 37. and the *Athenians* for that of *Socrates*, tho' they occasioned it.

Ibid. *It weareth a Crown, and triumpheth for ever.*] ἐν τῷ αἰῶνι σεφανηφορεῖσα πομπῶει, or σεφανον φορεῖσα πομπῶει. *Junius* understands αἰῶν of the present World, and renders, *in seculo hoc triumphat.* i. e. That Virtue, through a Consciousness of having done its Duty, through Hope anticipates, even in this Life, its future Reward, and by Faith triumphs, as already sure of a Crown. And indeed the *Syriac* and *Arabic Versions* confirm this Conjecture, both of which render, *in hoc seculo.* There is a manifest Allusion in this Verse to the *Olympic Games*, and the crowning of the Conquerors therein; for in the Original the following technical Terms are worth noting, viz. σεφανηφορεῖν, πομπῶειν, ἄθλον, ἀγῶν. From whence the Learned, among other Reasons, infer, that this Book was not written by *Solomon*, who was dead above two hundred Years before the first *Olympiad.* See *Usher's Annals.*

Ibid. *Having gotten the Victory, striving for undefiled Rewards.*] The Sense of these Words, as they stand in our Translation, seems obvious enough, and is not much unlike that of *Horace*; *Virtus repulse nescia sordide, Intaminatis fulget honoribus*; *Carm.* Lib. iii. Od. 2. but it does not agree with any of the ancient *Versions.* The *Vulgate* reads, *In coinquinatorum certaminum premium vincens*; *St. Cyprian* yet more obscurely, *In coinquinatorum certaminum proelium vincens*; and the *Greek*, τῶν ἀμιάτων ἄθλων ἀγῶνα νικήσασα. The Expression in each of these Passages is very unusual and singular; with respect to the first, a Conqueror that receives the Reward of his Services, is not properly said, *vincere premium certaminum*, but *reportare premium*, or something to that effect: But the next, *certaminum proelium vincens*, which is the Rendering of *St. Cyprian* (*De singularitate cleri*) and of the *Greek*, has still less Authority to justify it; *vincere proelio* is classical, but *vincere certaminum*, I believe, is quite without Precedent. Nor is ἀμιάτων ἄθλων without its Difficulties and Objections. If I might be indulged the liberty of proposing a very small Akeration, I would read the Passage thus, ἐν τῷ αἰῶνι σεφανηφορεῖσα πομπῶει, πρὸ τῶν ἀμιάτων ἄθλων, ἀγῶνα νικήσασα; where by ἄθλων I would understand, the Reward of the Contest, and not the Contest itself; and by ἀμιάτων, those that had merited this Crown or Reward by being undefiled. And I have the Pleasure to find this Conjecture confirmed by the *Syriac Version*, which renders, *præbet se victtricem agonis eorum qui sine macula sunt*, applying it manifestly to the Persons, to the *Agoniceta* himself, and not to Contests, or the Nature of their Rewards. *Calmet's* Comment is likewise to the same Effect, and that of *Messieurs du Port Royal* still more explicit; *Elle triomphe & elle est couronnée comme victorieuse, apres avoir remporté le prix dans les combats pour la Chasteté.*

Ver. 3. *The multiplying Brood of the Ungodly shall not thrive, nor take deep rooting from Bastard Slips.*] ἐν νόθων μοχδύματων: probably the true Reading may be μοχδύματα, Slips from spurious Trees, i. e. without a Metaphor, Children begotten of unlawful Beds, as it follows in Ver. 6. the Sense, as well as ἑποφάλῳ βεβηκότα, seems to require this. And this Reading is confirmed by *Coverdale's* Version, which renders, *And the Things that are planted with Whoredom, shall take no deep Rote, ner laye eny fast Foundation.* And it has been observed in the vegetable World, that Slips from such irregular Productions do not thrive to any purpose. The Book of *Job* describes the Generation of the Wicked in like Terms; *This is the Portion of a wicked Man with God, and the Heritage of Oppressors which they receive of the Almighty; if his Children be multiplied, it is for the Sword; and his Offspring shall not be satisfied with Bread: Those that remain of him shall be buried in Death, and his Widow shall not weep:* ch. xxvii. 13, 14, 15. The Description in this and the following Verses is agreeable to the Scripture Dialect, where Mankind in general is often represented under the Metaphor of Trees or a Plantation; see *Psal.* i. 3. xcii. 12, &c. According to the *Hebrew* Style, a Bough or Branch often denotes a Son; the Word *Ben*, or Son, nearly according with *Banna*, which signifies the Root; see *Gen.* xlix. 22. where the *Hebrew* Word *Banoth*, which we translate *Branches*, literally signifies *Daughters.* In like manner we find the Wicked in particular compared to unpromising Plants, or withered and decayed Trees: Thus *St. Jude*, speaking of such Libertines as defile the Flesh, emphatically describes them, as *Trees whose Fruit withereth, without Fruit, twice dead, plucked up by the root*, ver. 12. The Sense of this Passage is briefly this, That God will visit the Posterity of such loose and debauched Persons, and that even their Children shall not continue for any long time, but as *Plants which God hath not planted, shall be rooted up.* Besides the Instance before given, of *David's* Child struck with Death, *St. Austin's* Account of his is very particular; he ingeniously acknowledges, that he had a Son carnaliter ex se nato de peccato suo, but that God quickly deprived him of the Child, tho' one of very promising Hopes; *Annorum erat fere quindecim, & ingenio præveniebat multos graves & doctos viros:* *Confess.* lib. ix. c. 6.

Ver. 4. *For tho' they flourish in Branches for a time, yet standing not fast, they shall be shaken with the Wind.*] i. e. Tho' they equal, or even overtop the Prosperity of the Good and Virtuous, yet having laid their Foundation in Wickedness, they shall be overthrown by Calamities; like a Tree that has taken no deep root in the Earth, and is violently shaken with Storms and Tempests: To which agrees that Observation of the *Psalmist*; *When all the Workers of Wickedness do flourish, then shall they be destroyed for ever;* i. e. they are then hastening the more to their Excision, their Flourishing being in order to their Destruction, ὅπως αὖ ἐξολοθρευθῶσιν, say the *LXX*, *Psal.* xcii. 7. but the Righteous are compared to the immovable Cedars in *Libanus*, ver. 12. According to that of *Solomon*, *A Man shall not be established by Wickedness, but the Root of the Righteous*

teous shall not be moved, Prov. xii. 13. See also Eccclus xl. 15. where the Children of the Ungodly are called, *Unclean Roots upon a hard Rock*.

Ver. 5. *Their Fruit unprofitable.*] ὁ καρπὸς αὐτῶν ἀχρεὺς. This Adjective, tho' it has indeed this Signification of *unprofitable*, yet it means rather here *insuavis*, i. e. that the Fruit is unpleasant, not of a kindly Sort, and has not the right Taste or Flavour, as Fruit will always be that comes from a Tree which is wrongly planted, either in a Soil that is not proper for it, or where it wants its natural Sun, or when the Ground is too hot or too cold, too wet or too dry, too four or too stubborn.

Ver. 6. *For the Children begotten of unlawful Beds are Witnesses of Wickedness against their Parents in their Trial.*] ἐκ τῶν ἀνόμων ὑπνῶν τέκνα φωνώμενα. Ὑπνῶ here does neither mean *Bed*, as our Translators render, nor *Sleep*, as the Margin and Vulgate have it; it rather means *concubitus*, in which Sense it occurs, ch. vii. 2. and accordingly the Syriac Interpreters render, *Liberi ex illegitimo congressu procreati*; who being Monuments of their Parents Guilt, are a perpetual Brand, while they live, of Infamy upon them. Agreeable to the Sentiments in this and the foregoing Verses is that Description of the Adulteress, and the Punishment of her unlawful Offspring, Eccclus xxiii. 25, 26. *Her Children shall not take root, and her Branches shall bring forth no Fruit; she shall leave her Memory to be cursed, and her Reproach shall not be blotted out*: But the Reproach does not terminate in the Parent only; the Children likewise, according to the Sense and Opinion of the World, are Partakers of the Shame, according to that farther Observation of the same wise Writer; *The Inheritance of Sinners Children shall perish, and their Posterity shall have a perpetual Reproach: For the Children will complain of an ungodly Father, because they shall be reproached for his sake*; Eccclus xli. 6, 7. but such illegitimate Children being here mentioned, as *Witnesses of Wickedness against their Parents in their Trial*, which Calmet understands to be the same with ἡμέτερον ἀγνώσεως, ch. iii. 18. I am inclined to think there is this farther Meaning in the Words, viz. that such Children will be Accusers of, and Witnesses against, their guilty Parents in the other World. And thus the Geneva Bible expressly reads, which is confirmed by the Arabic Version, which renders in the future, *Testes erunt nequitie parentum suorum, cum explorabuntur*.

Ver. 7. *Tho' the Righteous be prevented with Death, yet shall be in Peace.*] That the Righteous are often snatch'd away before they arrive at any maturity of Age, is evident from Observation. This is frequently the Effect of God's Goodness, which removes them from the Evils or Dangers of Life; but in what Time or Manner soever they depart, their Death ought not to be considered as a personal Misfortune, since God fixes them in a Place of Rest and Repose, free from the Temptations, as well as Troubles and Inquietudes of Life, waiting with a holy Impatience for farther degrees of Happiness. The Prophet *Isaiab* has the same Reflexion, *That righteous and merciful Men are taken away from the Evil to come, and shall*

enter into Peace, ch. lviii. 1. And one of the Ancients has made the like Observation, "that he that is a Favourite of the Gods dies young;" ὁ φιλάσσι δαπνθήσκει νέος. By the Righteous being prevented with Death, we are not to understand his being surprized by Death when he least thought of it; for the good Man can never, properly speaking, be surprized; he is always on the watch, prepared and ready to leave the World and appear before God; his Death may be indeed sudden or hasty, but not careless or unguarded.

Ver. 9. *But Wisdom is the Grey-hair unto Men, and an unspotted Life is Old-age.*] ἡλικία γήρως. Our Translators seem not to have expressed ἡλικία at all in their Version, which yet has a strong and significant Meaning here, viz. That an unspotted Life is mature Old-age, or the Standard of Old-age. Fulgentius quotes this and the preceding Verse, and adds most excellently by way of Comment, *Ad cognoscendum, quantum possibile est, cujuslibet defuncti meritum, non quantum vixerit, sed qualiter quisque vixerit, intuendum. Sicut enim vita mala, quanto magis fuerit temporaliter prolongata, tanto magis delinquentibus multiplicat pœnam; sic in vita bona, quamvis hic brevi tempore terminata, magnam sempiternamque conquirat bene viventibus gloriam. Vita igitur mala immaturos acerbosque senes demergit in Tartarum, vita vero bona defunctos juvenes maturos perducit ad Regnum*. De Statu Viduali, epist. 2. Philo observes of their great Legislator *Moses*, τὰς ἡλικίας προήκουσας, &c. *Ut proventus ætate appellet Juvenes, Et eos qui nondum senuerunt, Seniores, non respiciens annorum numerum, aut tempus breve longumve, sed potentias animæ, prout movetur melius aut deterius*: De Resipisc. Noe, & de Vita Contempl. Agreeably to this the Romans styled their chief Council *Senatus*, and the Lacedæmonians called theirs γερουσία, not so much upon account of their Age, as the Wisdom and Prudence of those that composed it: In like manner *Presbyters*, in Ecclesiastical History, had their Name assigned them on the same Account. There is hardly any Subject on which the Sages have moralized more finely than on this; *honestè ætæ ætas* is, in the Opinion of one of them, the surest way to lengthen our Lives, and frustrate the Malice of Mortality. Cicero has many beautiful Sentiments upon this Occasion; particularly in his Book *De Senectute*, in the eighteenth Chapter there is a Thought which is very like what is contained in this and the foregoing Verse; *Non cani, non rugæ repente auctoritatem arripere possunt, sed honestè ætæ ætas superior fructus capit auctoritatis extremos*. And so the Poet:

Ampliat ætatis spatium sibi vir bonus; hoc est Vivere bis, vita posse priore frui.

But no Reflection of the Ancients is more judicious, than that of a learned Modern, "Grey-hairs, says he, consist not in the Multitude of Years, but in the Number and Variety of useful Observations that are made; nor is there any Reason why Wisdom should be peculiarly ascribed to the Aged, except such Persons, by having lived longer in the World, and having had the Opportunity

“of many and various Occurrences to ripen their Judgment, have accordingly improved it; for it matters not much, whether a Man makes his Observations in a longer or a less Time, provided he makes them well.” *Boyle’s Occasional Reflexions.*

Ver. 10. *So that, living amongst Sinners, he was translated:]* This Passage is undoubtedly to be understood of *Enoch*, whom, being the first Example of eminent Sanctity, God was pleased to translate, as he had condemned the first Instance of Transgression, to shew his great Detestation of Sin. The great Question is, whether these Words signify a natural Death, or a miraculous Translation, as that of *Elijah* was: From some Expressions in the Context, many learned Men have been inclined to conjecture, that the Author of this Book thought *Enoch* died a natural Death, and that his Translation here mentioned, was only such a Translation: One Reason in particular, that has induced them to think an ordinary Death is here spoken of, is, that the holy Scripture often uses the like Expressions to signify Death: See *1 Kings* xix. 4. *Jonah* iv. 3. and particularly *Job* xxii. 16. where the *Vulgate* renders *qui sublatus sunt ante tempus*, tho’ the Writer is speaking of such as die a sudden Death. And it must be confessed, that the *Hebrew* Phrase in all these Passages is the same with that which *Moses* makes use of to express the Translation of *Enoch*; and from hence some have inferred, that even *Moses’s* Words, *Gen.* v. 24. may be understood of a natural Death, and do not necessarily imply a miraculous Translation. But the Reasons and Arguments for a miraculous Translation seem to carry with them much greater Weight: For, 1st, Tho’ the Text of *Moses* above-mentioned does not absolutely imply the miraculous Translation of a Man yet living into Heaven or another World; nevertheless, when we compare what he says of *Enoch* with what he relates of the other *Patriarchs*, it is plain he intended to distinguish the Manner in which *Enoch* went out of the World from that in which the other *Patriarchs* left it; for of all the rest mentioned in that Chapter it is said, *they died*, but of *Enoch* this is not said, but only, that *he was not, on the Earth, was not found on Earth*, because God had translated him from it. Further, *Moses* takes notice of the eminent Probity of *Enoch’s* Life, which made him well-pleasing to God, as this Writer does here, and then immediately adds, according to the *Vulgate*, *Et non apparuit, quia tulit eum Deus*; implying, that tho’ he was no more seen upon Earth, yet he was still alive. This is the Sense which the *Chaldee Paraphrase* takes it in, which renders expressly, *Subductus est, Et ascendit in celum coram Domino*. Again, it is said of *Noah* and of *Abraham*, that *they walked with God*, *Genes.* vi. 9. xvii. 1. but it is not said, that *they were not, because God took them*. This Phrase therefore must import something that happened peculiarly to him. 2dly, The holy Penman, *2 Kings* ii. 3, 5, 9. giving an Account of *Elijah’s* Translation, which was confessedly miraculous, uses the very same Word, viz. *taken away*, several times, to express it by. 3dly, The Son of *Sirach* seems most favourable to *Enoch’s* being translated alive, *Ecclesi.* xlv. 16.

where, to avoid any Equivocalness, the *Vulgate* reads, *translatus est in Paradisum*, a Term not commonly made use of to express the ordinary Death of a Man. But, 4thly, The Writer of the Epistle to the *Hebrews*, xi. 5. puts this Matter beyond all dispute, and understands it clearly of a miraculous Translation, by *Faith Enoch was translated, that he should not see Death*. Lastly, Many of the Fathers expressly assert a miraculous Translation; the Author of the *Recognitions*, bearing the Name of *St. Clement*, says, “*Enoch* having pleased God, was translated into Immortality.” And *St. Cyprian*, “That he deserved to be taken from the Contagion of this World by a singular Favour.” *De Mortal.* *St. Jerom* yet more fully, “That he was translated into Heaven, and fed with celestial Bread.” *Epist.* 38. *ad Pammach.* See *Calmet’s Dissertation* more at large.

Ver. 12. *For the Bewitching of Naughtiness doth obscure Things that are honest; and the Wandring of Concupiscence doth undermine the simple Mind.]* This seems to refer to the Corruptions introduced by *Cain* and his Descendants, by which the holy Seed by degrees fell off, and became infected. *Calmet* observes, that there is a particular Beauty in the Word *βασανία*, here rendered *Bewitching*, and that ’tis with the greatest Propriety applied to sinful Pleasures; for as there is a sort of *Magick* or *Fascination*, which imposes upon Mens Eyes, and makes them see false Appearances, and obscures what is real; so a like fatal Mistake arising from the Blindness of Mens Understandings, or the Perverseness of their Wills, makes them fancy there is Truth and Reality in false and imaginary Pleasures, and tempts them to overlook the real Danger that attends them. Nor is this true only of Pleasures in general, but applicable in a more particular manner to the Sweets of Love, or amorous Delights; I have therefore sometimes fancied *Φιλότις* to be the true Reading, which seems warranted by what follows. The like Observation we may make upon *μεμψαμός*, which the *Vulgate* renders, *inconstantia concupiscentiæ*; and the *Lexicographers*, who refer to this Place, no less imperfectly, *occupatio mentis*. The Meaning is, that a continual Round or Circle of criminal Pleasures turns Peoples Heads; for so *μεμψαμός* properly signifies, and transforms Things and Persons into other Natures, like *Circe’s* Enchantments; for so *μεμψαμός* may be interpreted, which probably too is a technical Term. Dr. *Grabe* thinks the Verb *μεμψαμός* would be more agreeable to this Place, and likewise more proper in *ch. xvi. 25*. See *Prolegom. cap. 4. tom. ult.* The Sense of this whole Verse is not improperly expressed by those Words of *Tully*; *Impedit consilium voluptas, rationi inimica est, ac mentis, ut dicam, præstringit oculos, nec habet ullum cum virtute commercium*: *De Senectute* c. 12.

Ver. 13. *He being made perfect in a short time, fulfilled a long time.]* It may be asked, with what Propriety *Enoch* is here said to have fulfilled a long time, since he was the shortest lived of the *Patriarchs* before the Flood, and lived but 365 Years? To this the Answer is very obvious, “If we measure not his Life by the Number of Years, but by the Perfection of his Good-

"Goodness, δι' ἀρετὴν ζῆτης τελείωσιν, by
 "his consummate Virtue and extraordinary
 "Sanctity in the corrupt Age he lived in, he
 "may be allowed, to all useful Purposes of
 "Living, to have fulfilled an honourable Age."

Euseb. Præp. Evangel. lib. vii. c. 8. So of *Abraham* it is said, *Gen. xxv. 8.* that he died in a good old Age, an old Man, and full of Years: Expressions exaggerated on purpose to denote an extraordinary length of Life. But here again it may be as justly enquired, how *Abraham* can properly be said to die in a good old Age; when, if we compare his Age with those that lived before him, it comes much short of theirs: For One hundred seventy-five Years may be considered as a small point of Time, with respect to those several hundreds of Years that the Fathers before the Flood arrived at; see *Gen. v.* And in the Computation of the Lives of the Fathers after the Flood, *Gen. xi.* we find all of them, except one, to be older than *Abraham* was. The true Answer therefore to this Difficulty is, that *Abraham* died in a good old Age, not as to the Measure of his Life by Days or Years, but in regard to the great Progress he had made in Faith and Holiness.

Ver. 15. *Neither laid they up this in their Minds, that his Grace and Mercy is with his Saints, and that he hath respect unto his Chosen.* *Ἐπισκοπή*, tho' it often signifies Visitation by Punishment, yet here means that Favour and Regard which God shews to his Elect: And the Sense of the whole Passage is, that the Wicked, among whom *Enoch* conversed, considered not the true Reason for which God took him, that it was an Act of his Mercy, rather than Severity, to remove a Saint, whose righteous Soul was vexed with the filthy Conversation of the Wicked, to a State of Purity, Perfection, and Happiness: Much less did they consider, that he was taken up alive into Heaven, to be an Example of that Happiness which God has prepared for those who walk with him and please him; and also a Proof, that our Bodies are capable of Immortality. Nor did they make any Use or Improvement of his Translation, tho' it certainly was the noblest Exhortation to Piety and Virtue that can be imagined. The Construction of the Greek in the former part of this Verse is singular, *καὶ οὐκ ἰδόντων* is a more usual way of Expression.

Ver. 16. *Thus the Righteous that is dead, shall condemn the Ungodly which are living.* Our Version and the Commentators understand this in the Future Tense, following the present Accenting of the Greek; but the *Vulgate* reads the Passage in the Present Tense, *Condemnat autem justus mortuus vivos impios*, which all the ancient *English* Versions follow; *Junius* also and *Calmet* render in like manner: So that probably the original Reading, at least of some Copies, was *κατακρινόντων*. If we follow this Reading, the Passage may relate to any righteous Person speedily taken away, whose good Life condemns or leaves without Excuse the Wicked that outlive him, and grow old in

their Wickedness: Or it may relate to *Enoch* in particular, who may be said to condemn his Contemporaries, either *virtually* by his Word and Doctrine, or *judicially*, by denouncing God's Judgments against the Ungodly of his time. See the same Expression applied to *Noah* upon a like Occasion, *Heb. xi. 7.*

Ibid. And Youth, that is soon perfected, the many Years and Old-age of the Unrighteous.] This is what the Prophet *Isaiah* means, when he says, *ch. lxv. 20.* That the Child, that has an early sense of Goodness and perfects Holiness betimes, shall die an hundred Years old; but the Sinner, being an hundred Years old and confirmed in Wickedness, shall die as an over-grown Child and be accursed.

Ver. 17. *And shall not understand . . . to what End the Lord hath set him in Safety.* The Wicked triumph over a godly Man suddenly snatch'd away, as if God had forgotten to be gracious, and was unmindful of his Piety, or was induced through some secret Fault to cut his Life short; not considering, for such have not the Knowledge of God or his Counsels, that it was in Mercy to him, and for his greater Safety and Reward. This is assigned by learned Men as the Reason why *Lazarus* is mentioned, *Luke xvi.* as dying before the Rich Man, because God graciously removed him from the Evils of Life, but continued the Profligate in order to his Repentance, or to fill up the Measure of his Iniquity.

Ver. 18. *They shall see him and despise him, but God shall laugh them to scorn.* *Grotius* says, that the Future is used in this Description for the *Præteritum*, and calls it a *Hebraism*; tho' tis certain that such Changes are not unusual in the best *Classick* Writers—The Repetition, *they shall see him*, is beautiful, upon the Supposition of this Book's being metrical; and is otherwise very defensible, especially as supported by the Authority of all the Editions: I should else have thought (*ἡ ἀληθὴς*) the true Reading, which seems to make the Opposition in the Words following more beautiful; and so small an Alteration might easily be occasioned by the Nearness and Affinity of the Sound.

Ibid. And they shall hereafter be a vile Carcase.] *ἔσονται μὲν τὸ πρὶν εἰς ψῶμα ἀτιμὸν*. Can all the Wicked before referred to with Propriety be said to be a vile Carcase, or to compose one vile Carcase? and is not this Sense in some measure comprized in the Sentence following? Possibly *πρὸς* may be the true Reading here, which opens a new Sense, and yet proper to the Occasion, viz. that they shall be confounded and fall shamefully; which Signification *ψῶμα* will equally admit of; and 'tis as certain, that *εἰς* is frequently to be understood in the sense of *ἐν*: And I have the Satisfaction to find this Conjecture confirmed by the Authority of the *Vulgate*, which reads, *Erunt posthac decedentes sine honore*; and by the *Syriac* Version, *Erunt posthac in ruinam turpissimam*. *Junius* also is to the same purpose; and to these agrees the *Geneva Bible*, which

which renders, "They shall fall hereafter without Honour."

Ibid. *And a Reproach among the Dead for evermore.*] εἰς ὄλεθρον ἐν νεκροῖς δι' αἰῶνος. This Expression may seem to relate to the everlasting Disgrace of wicked Men *in infernis*, that, like the Giants of old, they shall stand upon a lasting Record there; but it is more probable, it should be taken in a more limited and confined Sense, for the Phrase νεκροὶ αἰῶνος or δι' αἰῶνος, is a *Hebraism*, and may receive some Light from *Lamentations* iii. 6. where the Prophet, complaining of his terrible Situation in his Dungeon, says, *He has made me stay in dark Places, ὡς νεκρὸς αἰῶνος, veluti mortuos sæculi, as those that have been long dead, as those that lie buried in their Graves.* And that the Term *evermore*, does not here mean Eternity, strictly so called, seems the more probable from the Order of the Description, because the Judgment, or Day of Accounts, is mentioned after, ver. 20.

Ver. 19. *For he shall rend them, and cast them down headlong, that they shall be speechless, &c.*] ῥήξει αὐτοὺς ἀφ' ὧντος περὶ νεῖς. Calmet observes, that the Author here has expressed in three Words three different Punishments; ῥήξει implies, that God shall beat or dash them against the Ground; and the other two probably allude to a more infamous kind of Death, viz. that they shall be strangled, and suffocated, and burst asunder. And thus περὶ νεῖς is used, *Acts* i. 18. in the Description of Judas's Death. See *Wall's Critical Notes in loc.* and *Hammond*. *Osiander* thinks ἀφ' ὧντος the true Reading, rather than ἀφ' ὧντος, (see his Observations on the *Vulgate*) but he assigns no Reason, and is supported by no Authority of MSS. The Description of the Punishment here is not unlike that supposed to be inflicted upon the *Rephaim* of old, to whom *Enoch* in his Prophecy refers; and possibly such Wicked ones as resembled them in their proud and blasphemous Speeches and notorious Acts of Violence and Oppression, are here meant: For can there be a properer Punishment for a γυγανώδης θυμός, (for so the Son of *Sirach* calls a proud and defying Temper) than what is here described to be its Fate; or can Pride and Insolence be represented under stronger Circumstances of Meanness and Disgrace? The Opposition is too beautiful in what follows not to be taken notice of: For, Were they swollen with Pride? the Almighty shall burst them. *Disrumpet illos inflatos*, says the *Vulgate*. Did they aspire against Heaven? they shall be cast down headlong. Did they use great swelling Words and Threats of Defiance? they shall be speechless. Did they pride themselves in Works of Greatness, and trust in their strong Holds of Security? they shall be shaken from their Foundations and become desolate. Did they love Noise and Disturbance, and was their Name terrible upon Earth? they shall come no more into Remembrance, but their Memorial shall perish with them. Were they such desperate and bold Wretches, as to set every thing at Defiance? they shall be afraid even

of their own Consciences. Did they finally ridicule God and his Justice? they shall tremble at the Apprehension of their sad Punishment.

CHAP. V.

THE ARGUMENT.

TO shew the great Difference, in point of Happiness, between the Virtuous and the Wicked, the latter are introduced as groaning under inexpressible Misery, and lamenting before the Tribunal of God their former ill Courses, and the sad Consequences of them. From hence the Writer takes occasion to shew, that the Vengeance of God always pursues Sinners, either immediately from himself, or by the Agency of Second Causes, his appointed Instruments and Executioners. Calmet thinks the five first Chapters may be considered as a sort of Preface to the rest of this Work.

Ver. 1. *Then shall the righteous Man stand in great Boldness before the Face of such as have afflicted him.*] At the End of the former Chapter, the Wicked are represented as trembling under a Sense of their Guilt and the Apprehension of Punishment due to it: Here, by way of *Antithesis*, is shewn the holy Confidence and sweet Security which will arise in the Breast of every good Man in the Day of Trial, from the Justice of his Cause, and the Testimony and Approbation of his Conscience. Thus παρρησία is used in many Places in the *New Testament*; see particularly, *1 John* ii. 28. and iv. 17. where the righteous Man is said to have Boldness in the Day of Judgment.

Ibid. *And made no Account of his Labours.*] We may understand this of such as laughed at the good Man's Deeds as fruitless, or endeavoured to make them so by their Opposition: But St. *Austin*, and others of the *Fathers*, understand this Passage of such Oppressors as by Violence spoiled the righteous Man's Goods, which he had acquired by his honest Labours. Thus St. *Cyprian*, *diripuerunt labores eorum*; *Testim.* lib. iii. ad *Quirin.* c. 16. And the *Vulgate* renders accordingly, *abstulerunt labores eorum*, which *Coverdale* and the *Geneva Bible* follow. Calmet explains the Passage in both these Senses.

Ver. 2. *When they see it, they shall be troubled with terrible Fear.*] The *Syriac* and *Arabic Versions* read, *him*. The Sense is, the Wicked shall be confounded at the Sight of him whom they have so much abused, and shall behold with Amazement the sudden and wonderful Turn of Providence in favour of the Righteous, beyond what they expected or thought of; and from the Happiness conferred upon the Righteous, shall conclude and anticipate their own Misery. To give the more lively Impression of this, the Author represents them both as standing together before the Judgment-seat of God, and as Witnesses of each other's Happiness or Misery. The Circumstances of the Surprise upon the signal Deliv-

verance

verance of the Righteous, are very justly here preserved; and the Consternation and Despair of the Wicked, from the killing Reflection of a too late and fruitless Repentance, are no less beautifully described, with all the Terror and Exaggeration of Expression. For it will be no small Torment to the Wicked, to see those, whom they most despised for their great Advances in Piety and Goodness, very highly advanced in Honour by God, and rewarded by him as his faithful Servants: Envy at others Happiness, and Despair of their own, will render them completely miserable. This is finely represented in the *Parable of the Rich Man and Lazarus*.

Ver. 3. *And they, repenting and groaning for Anguish of Spirit, shall say within themselves, This was he whom we had sometime in derision, and a Proverb of Reproach.*] The *Prosopopæia* here is very natural, and may be considered either as a Soliloquy in each repenting Sinner's Breast, or as a joint Reflexion made by them all, and a set Discourse which they had one to another. The Greek will admit of either Sense, but Calmet thinks the latter most agreeable to the Context. It is very observable, that there are three Words in this Verse to express the same Thing, viz. γέλως, ἀπαβολή, ὀνειδισμός, which are designed to denote an Excess of Abuse and Rudeness: But that in *Psal.* xlv. 14, 15. is still more remarkable, where David uses five synonymous Terms upon the like Occasion; ἔθες ἡμᾶς ὀνειδῶ πῶς γέλῳσιν ἡμῶν, μνηστεισμὸν καὶ καταγέλωτα πῶς κύκλῳ ἡμῶν. ἔθες ἡμᾶς εἰς ἀπαβολὴν ἐν πῶς ἔθνεσι, κίνησιν κεφαλῆς ἐν πῶς λαοῖς. The Confession of these Scoffers may be applied to all others of the like Turn and Denomination; for it has been the unhappy Fate of good Men in all Ages, to be thus ridiculed by Libertines. It was the Observation of Job long since, that *the just upright Man is laughed to scorn*, ch. xii. 4. And with respect to himself, he complains particularly, that *he was made a By-word of the People; and before them, as the Margin reads, he was as a Tabret*, ch. xvii. 6. i. e. for them to make Sport with; see Mercer in loc. which is no improbable Interpretation of the Place, the LXX rendring it by γέλως.

Ver. 4. *We Fools counted his Life Madness.*] Religious Men, and such as retire from the World for the Opportunity of a greater Piety, are often represented by Debauchees as melancholy and disorder'd; but in the end, such Libertines as abuse the World, will be found to be the only Fools, and Religion acknowledged to be the truest Wisdom. The like Reflection was thrown upon such of the Primitive Christians as were dead to the World; they were looked upon as senseless, for despising the Pleasures that courted them, and foolishly credulous, for trusting to invisible Rewards: "Let Fools and Idiots (says Celsus in his sneering way) come to the Christian Mysteries, for such are the most agreeable Disciples to the God they worship," Origen. cont. Cels. lib. iii. Nor did our Saviour himself escape the Censure of *having a Devil, and*

being mad, John x. 20. So certain an Attendant upon extraordinary Sanctity is Obloquy and Reproach. There is seemingly the like Reflexion on him, *Mark* iii. 21. and even uttered by his own Friends, as our Translation has faultily rendered it: For as the Learned now generally agree in interpreting the Place, ἐξέστη does not relate to our blessed Saviour, but to the clamorous Multitude, whose Behaviour often gives just Occasion for such a Suspicion.

Ver. 5. *How is he numbered among the Children of God, and his Lot is among the Saints!*] How different are the cool Reflections of an unbodied Spirit, from the wild Sallies of a heated Fancy; and how do the Sentiments of the same Persons vary, considered in this different Light! The very same Scoffers, who rallied the just Man upon his glorious Title of *The Son of God*, ch. ii. 18. at length confess the Truth of what he said; they perceive the invaluable Privileges of such a Relation in the next Life, and that the true Inheritance of the Sons of God is among his glorified Saints: ἐν ἀγίοις ὁ κληρὸς αὐτοῦ. See *Dan.* xii. 13. where the Angel tells him, that *he shall rest in a happy Condition, and stand in his Lot, at the End of the Days*; i. e. in the Resurrection of the Just; which the LXX render, ἀναστήσῃ εἰς τὸ κληρὸν αὐτοῦ. The Phrase alludes to the Division of the Land of Canaan (a Type of Heaven) among the twelve Tribes by Lot.

Ver. 6. *And the Sin of Righteousness rose not upon us.*] Coverdale's and the other English Versions read in like manner, following the Vulgate; but all the Greek Copies omit the Words, of Righteousness, and so likewise do several of the Fathers, when they quote this Passage: See particularly St. Gregory, lib. xxxiv. Moral. c. 6. St. Ambr. Sermon. 3 & 16. and St. Cyprian in many Places. The Syriac and Arabic Versions likewise omit them. They seem either to have been put in the Margin by way of Explanation, and to have crept from thence into the Text, or else to have been added from the former Sentence, for they are neither in the Alexandrian, nor any other Copy.

Ver. 7. *We wearied ourselves in the way of Wickedness and Destruction.*] One cannot help observing at first sight, how closely Wickedness and Destruction are here linked together, and that one seems to follow naturally at the Heels of the other: Nor is Sin, however represented to be all Pleasure, without its Drudgery: The Prophet Jeremiah expresses himself like this Writer, *They weary themselves to work Iniquity*, ch. ix. 5. See also *Habak.* ii. 13. 'Tis a pretty Observation of a very learned Writer, that the Greek Word πονηρία, which signifies Wickedness, comes from another that signifies Labour, viz. πόνος. Sanderſon's Sermons, p. 596. And it is not without great Elegance and particular good Reason, that the Lusts and Practices of Sinners are so frequently in Scripture styled Works, and Sinners emphatically called Workers of Iniquity, and said to work Wickedness; Expressions all implying the Toil and Drudgery of wicked Courses. St. Chrysostom

is very copious on this Subject, and shews, both from Scripture and Reason, that the Life of a wicked Man has more real Weariness and Slavery, than all the Mortifications and Severity of a godly Life. And this Truth the Wicked here confess, tho' too late, *ambulavimus vias difficiles*, as the *Vulgate* renders. And here again the Subject suggests to me the same useful Reflection, viz. That when Men are about leaving this World, and their Soul is a little more at liberty to reflect (which holds much stronger of an unbodied Spirit) there will then be a strange Alteration in their Judgment and Opinion concerning the Things of this World; they will then be sensible of the extreme Vanity and Folly of them, and fruitlessly wish for a few Hours of their irrevocable Time, mispent in a Succession of Vanities. But bitter will be the Remembrance of former Pleasures not innocent, and so much the greater will the Detestation and cursing of them be, as they have taken more Delight in them. But this will appear in a stronger Light from what follows. Our Version follows the present Reading of the *Greek*, ἐπελήσθημεν τοῖς οἰς, but ἐπελάγχθημεν seems to be more suitable, viz. *He wandered up and down in the Paths of Wickedness and Destruction.*

Ver. 8. *What hath Pride profited us, or what Good have Riches with our Vaunting brought us?* i. e. What Good have all our proud and haughty Conceits, our Admiration of worldly State and Riches, our Pursuit of vain Curiosities and unlawful Pleasures, done us, since these admired Trifles are so uncertain, and all vanished into Nothing? It is obvious to observe, from this Self-reflexion of a wicked Man, very naturally here represented, that the sensual Person in a future State will condemn himself in the first place, that by pursuing with Eagerness the uncertain Pleasures of this World, he has forfeited his Title to more durable and lasting Delights. 2dly, That he is for ever incapable of recovering his lost Happiness; and the sad Prospect or Reflexion upon that Happiness, which he might have enjoyed, but lost through his own Folly, will greatly encrease his Misery. 3dly, That the Remembrance of his Imprudence in this respect, will be a Part of his future Punishment; all his favourite Pleasures and Enjoyments being past and gone, they will, by a miserable Exchange, be succeeded with dreadful and tormenting Reflexions: For it will be an Addition to the Torments of the Wicked, that they shall not be able to forget all those Sins and Follies which they have ever been guilty of, but must have always in their remembrance, as it were purposely to haunt and disturb them, all those once dear Delights, which they would now willingly at any Rate purchase the Oblivion of.

Verses 9, 10, 11, 12.] We meet with several of these Similies and Comparisons, with respect to the Shortness of Life, and its Satisfaction; in the Book of *Job*, ch. ix. 25, 26. *My Days are swifter than a Post, they flee away, they see no Good: They are passed away*

as the swift Ships, as the Eagle that hasteth to the Prey. And among the memorable Sayings of *Agur*, Prov. xxx. 19. *The Way of an Eagle in the Air, and the Way of a Ship in the midst of the Sea*, are taken notice of as so obscure and uncertain, as to leave no Traces behind them. The Comparisons made use of in the course of these Verses, to represent the Uncertainty of Life and its Enjoyments, we may observe, thicken apace, as if the Wicked described in this Chapter, took pains and were concerned to impress upon others that lively Sense of the Vanity of worldly Pleasures, which by a sad Experience they had unhappily gained. The Images are very natural, and placed in different Lights, to be more affecting; they seem compassionately designed as Notices to warn others, *lest they also come into that Place of Torment*: And they are each of them particularly proper to express what they are brought to illustrate. I shall only observe thus much of them further, That tho' they very naturally describe the Licentiousness of the Wicked, and the Eagerness with which they abandon themselves to their Lusts and Passions, and the Rapidity with which they are carried away by them; yet herein all the Images are deficient, that they do not sufficiently point out the destructive Consequences and mischievous Effects of a mispent Life: For can a wicked Life be thought as harmless as a *Shadow*; or will it, like *that*, pass away without any farther Notice? Is the Speed of a *Messenger* an adequate Resemblance, without considering the Consequence of his Errand, and how he will be received at the End of his Journey? Does the soaring of *Birds* into the upper Regions, and their aspiring even towards *Heaven*, sufficiently denote the contrary Course of Sinners, and their certain Tendency *downwards*? Or should a *Ship* be described only as passing swiftly over the Sea, and no Notice taken of the Danger of a *Shipwreck*? And will the *great Gulph* finally be as easily passed over as the *Waves*, or come together like the *light Air*? The Propriety of our Translation too in some of the foregoing Similies may be a little suspected; for, ver. 9. ἀγγελία καὶ εὐαγγέλιον, which in our Version is rendered, *as a Post that hasteth by*, may probably with more Justice be translated, *as a flying Report*. And thus *Calmet* explains it, *comme une nouvelle qui court; comme la renommée qui vole*; and then he quotes *Virgil's* Description of Fame, *Æneid*. iv. And indeed ἀγγελία properly means the *Rumor* itself, and not the *Messenger* that carries it. Again, ver. 11. the *light Air* is said in our Version to be parted with the violent Noise of the Bird's Wings, γυζόμενον βίαι φάιζας, (the next Word expresses the Motion of them:) But certainly this is inaccurate, for the Noise does not part the Air, but follow from it. *Coverdale's*, and the other ancient Versions, render more justly, *parting the Air thorow the Vehemency of her going: per vim itineris*. Vulg. Our Translators were led into this Mistake by the double Sense of φάιζας, which signifies both *stridor* and *impetus*, but the

the latter Signification is far preferable here: And thus the Syriac and Arabic Interpreters understand it. The last Observation is upon the Greek Text, ver. 12. ὁ ἀνὴρ διδίδως εἰς ἑαυτὸν ἀνελεύθει, where I would read with Grotius, ἀνελέλυθε, which seems more proper.

Ver. 13. *Even so we in like manner, as soon as we were born, began to draw to our End.*] i. e. Our Life has been wasting ever since it was first given us, and we are continually dying by degrees; like that of the Poet, *Nascentes morimur*, which Seneca seems to explain, *Quotidie morimur, quotidie enim demitur aliqua pars vite*; — *We die daily, for our Life is daily decreasing.* But that of St. Austin is still closer, *Profecto ex quo esse incipit in hoc corpore, in morte est homo.* De Civit. Dei lib. xiii. An Expression not unlike that moving one in our Burial Service, *In the Midst of Life we are in Death*; for Life is continually exposed to so many Perils, that what David says of himself, *Psal. cxix. 109.* is true of every Man, *My Soul is always in my Hand*; i. e. 'tis always in danger to be taken from me. The Hebrew Word signifies the Palm of the Hand, out of which any thing will easily slip; and intimates, that he esteemed his Life always in danger, and always was ready to resign it.

Ibid. *And had no Sign of Virtue to shew.*] Coverdale's Translation is much better, *And have shewed no Token of Virtue.* The Greek reads in the Present Tense, *We have no Sign of Virtue to shew*; i. e. We have nothing to urge in our Defence, no good Action to produce in our Favour. One cannot help observing from hence, how insignificant, even in his own Confession, a wicked Man is; he is born and dies, can say no good of himself, nor any body else for him.

Ibid. *But were consumed in our own Wickedness.*] i. e. We spent our whole Life in Wickedness; and as we died in our Sins, we justly suffer the Reward of our evil Deeds. — These and such like dreadful Reflexions will the Wicked make in their Torments. — Thus far the Wicked are introduced speaking: Accordingly the Vulgate here inserts, *Talia dixerunt in Inferno hi qui peccaverunt.* And indeed such a Soliloquy from a great Sinner, or such repenting Strains from a Company of them in Despair, seem very natural; for such is the Power of a guilty Conscience, that the Wicked shall be self-condemned even before the Books are opened; they will anticipate their Doom, and acknowledge the Justice of their Sentence, before it be passed upon them. The making the Scene of this long *Prosopopæia*, which reaches from the beginning of ver. 3, to the end of this, to be in Hell, as the Vulg. does; and the representing them, by an ingenious Fiction, as really speaking and lamenting there, in the way they would have done if they had Power, can never be enough admired in this Writer. We have a remarkable and beautiful Instance of this in Luke xvi. 24. where an imaginary Discourse is carried on between Abraham and the Rich man.

Ver. 15. *But the Righteous live for evermore.*]

The Author having shewn the dreadful Consequences of Sin, according to the inward Sense and Acknowledgment of the Wicked themselves, their sad Prospect, and the final Ruin of all their Hopes; and illustrated by several just Comparisons the Shortness of Life, especially of one spent in a continual Round of sinful Pleasures; proceeds in this and the next Verses to set down, by way of Contrast, the Glory of the Righteous, and their exceeding great Reward; that it is not only *with*, but *in* the Lord, for so it is in the Original; and the Syriac and Arabic Translations render accordingly *in Domino*. It is also observable, that their Reward, and even their future Life, is expressed in the Present Tense, to denote probably the Certainty of their Reward, and their immediate Entrance upon it.

Ibid. *And the Care of them is with the Most High.*] The true and common Acceptation of these Words is, that God careth for the Righteous, will defend them with his favourable Kindness as with a Shield, and will provide for them a Reward, great even beyond Imagination or Expression. Stella understands this Passage in a different Sense, "That the chief Care of the Righteous is about the Most High, and his whole Study and Endeavour to please the Lord in all Instances of Duty." *Tota sollicitudo & diligentia justorum circa id versatur, ut Deo placeant, illi enim vere justici dici possunt, qui Deo curant placere.* Stell. Enarrat. cap. i. Lucæ. This Sense would indeed have been very proper, if the original Reading was, ἡ φρονις αὐτῶν πρὸς ὑψίστην, as he seems to have understood it; but the true Reading in all the Editions is, ἡ φρονις αὐτῶν πρὸς ὑψίστην, *Cura eorum penes altissimum*, as the Arabic renders. That of the Syriac, *Cogitatio illorum in altissimo*, may seem to favour either Sense.

Ver. 16. *Therefore shall they receive a glorious Kingdom, and a beautiful Crown from the Lord's Hand.*] The Arabic reads, *Diadema pulchritudinis*, and the Syriac Version more explicitly, *Diadema bonorum operum*. The Greek, τὸ βασιλεῖον τῆς δόξης, καὶ τὸ ἀξίωμα τῆς καλίας, which manner of Expression by the Substantive is very beautiful. Instances of it are frequent in Scripture and prophane Authors: Thus, ch. i. 10. we have ἡ ζήλωση for the *jealous Ear*; and πνεῦμα δυνάμεως, a *mighty Wind*, ch. v. 23. And in Luke xviii. 6. the *unjust Judge* is, ὁ κερτὴς τῆς ἀδικίας; and the *forgetful Hearer*, ἀκροατὴς ἀπληρομονῆς, James i. 25. See more Instances, John xvii. 12. James v. 15. 2 Thess. ii. 8. This must be allowed to be a fine Description of future Happiness, and, considering the Times of this Writer, very clear and distinct. The New Testament indeed speaks of the Righteous in Heaven under the Idea and Character of mighty Kings and Princes; and no wonder if there are better and clearer Promises therein; but in the Old Testament, at least under the particular Œconomy of Moses, we meet with no such explicit Discovery of the happy and glorious State after Death.

Ibid.

Ibid. *For with his Right hand shall he cover them.*] As by the Organs of *Sense* attributed to God, the *Knowledge* of God is set forth; so by the Organs or Instruments of *Action* is his *Power* decyphered, and most eminently by the *Hand*: So that the *Hand* of God, in Scripture, means ordinarily the *Power* of God; but the *Right Hand* being more active than the *Left*, and the more usual Instrument in outward Works, hence it is taken to intimate the exceeding Abundance of the *Power* of God. The *Sense* of this Passage is much the same with that of the *Psalmist*; *The Righteous shall dwell under the Defence of the Most High, and shall abide under the Shadow of the Almighty: He will defend them under his Wings, and they shall be safe under his Feathers; his Faithfulness and Truth shall be their Shield and Buckler*; Psal. xci.

Ver. 17. *He shall take to him his Jealousy for complete Armour.*] I have before observed, that Sin in Scripture is often compared to spiritual Adultery; see Note on ch. i. 10. So that the *Sense* is, *That his Jealousy*, i. e. his enraged Justice, *will furnish him with complete Armour*. The *Syriac Version* expresses this very fully, *In gratiam ipsorum in zelo suo armabit omnia*. The following Descriptions, to the End of the Chapter, are full of the sublimest Imagery; God is drawn in all that terrible Glory with which the strongest Imagination can paint him; his whole Figure strikes us in the highest and most amazing manner: He is represented, as completely armed with Terror, we see his *Helmet*, his *Breast-plate*, his *invincible Shield*, his *sharp Sword*, his *Thunderbolts*, and in fine, his whole *Artillery* of Heaven. He is more dreadful than *Mars* moving to Battle, while he commands the Creation round him, (for so I would render τὴν κρίσιν in the following Sentence) to execute his decreed Vengeance upon his Enemies, and to determine the Fate of guilty Nations. In *Moses's Song*, the Lord, or *Jehovah*, is represented, in like manner, as a fierce *Man of War*, Exod. xv. 3. Nor is the Description of the *Psalmist* less to be admired, where he says of God, *If a Man will not turn, he will whet his Sword; he hath bent his Bow, and made it ready; he hath prepared for him the Instruments of Death, he ordaineth his Arrows against the Persecutors*; Psal. vii. 12, 13.

Ver. 18. *He shall put on Righteousness as a Breast-plate.*] The *Breast-plate* is known to cover the Heart, which is the Source of all the Passions: Hence this Writer says, that God will arm himself with Justice as with a *Breast-plate*, to intimate, that he will do nothing out of mere Passion, or by an absolute uncontrouled Power, without regard to the Rules of Equity; but that he will conduct all his Proceedings and Determinations, even against his Enemies, according to the eternal Rules of Justice: And therefore it follows very properly in the next Sentence, *that he will put on true Judgment instead of an Helmet*; i. e. as a *wise Judge*, whose infinite Wisdom searches into the Secrets of every Crime and

Action, and who cannot be mistaken or imposed upon, he will give true and impartial Judgment; and as a *just Judge*, he will observe a strict Proportion between the Crimes and the Punishment. With great Propriety therefore is *true Judgment* here described as the Ornament of his Head. This can only be exceeded by that sublime Description in the inspired Writer upon the like Occasion, *He put on Righteousness as a Breast-plate, and a Helmet of Salvation upon his Head; he put on the Garments of Vengeance for a Clothing, and was clad with Zeal as with a Cloak*; Hai. lix. 17. How much more amiable is the Description of this Writer, representing the Almighty, clothed with the *Breast-plate* of Righteousness, than that of *Jupiter* in *Homer*, whose *Aegis* grinned terribly with the Figures of *Horror*, *Affright*, and *Discord*?

Ibid. *And true Judgment instead of a Helmet.*] Καὶ ἐβίβησεν κόρυθα κρίσιν ἀνυπόκριτον. The learned Editor of *Philo Judæus* applies the Epithet to κόρυθα, rather than κρίσιν, and conjectures the true Reading of this Place to be, ἐβίβησεν κόρυθα κρίσιν ἀναθαιστέον, Accipiet pro galea inexpugnabili iudicium; which he justifies by two parallel Passages in *Philo*, where the same Sentiment occurs, δυνάμει ἀναθαιστέον τὸ δίκαιον ἡγήμεθα; and in another Place, ἀναθαιστέον ἡρώδης ὁ δίκαιος συμμαχία. Phil. de Mose.

Ver. 19. *He shall take Holiness for an invincible Shield.*] St. Bernard observes upon this Passage, that at the Time when this *true Judgment* is passed, God's Equity, as the *Margin* rightly renders, will be so absolutely inflexible, that he will not suffer himself to be overcome by any Arguments of Pity that can be offered; nor can he possibly relent by any Weakness or Tenderness of Nature. As the Wicked have so long abused the Riches of his Goodness and Long-suffering, his Dignity calls upon him to do Justice to his injured Honour. And since this Judgment or Procedure is founded upon the most perfect Equity, it will in all respects be so irreproachable, that even the Wicked themselves shall be convinced of the Justice of their Sentence; and while they experience the Greatness of his Power, shall acknowledge the Justice of all his Determinations, and that his Equity is no less infinite.

Ver. 20. *His severe Wrath shall be sharpened for a Sword.*] This is capable of two Senses, either that he shall sharpen the Sword of his fierce Wrath, as the *Syriac Version* understands it, Mirum in modum exacuet lanceam iræ suæ; or that he shall sharpen his Wrath into a destructive Sword, eis δεινότερον πομφαίαν, as the *Arabic* renders, Iram suam expoliet in gladium acutum. And thus God punished the Transgression of our First Parents, he sharpened τὸ θυμὸν τὸ ὀργῆς, Numb. xiv. 34. into a Flaming Sword, to guard the Avenue of Paradise against them; "to keep the Delinquents, says St. Chrysostom in loc. Hom. 18. in continual Remembrance of what had passed, and to strike frequent Terror into them by so menacing

"menacing an Object." The Description in this and the following Verses is agreeable to the Language of Scripture, for when God is mentioned as angry with the Wicked, he is represented as standing continually with his Bow bent, with his Arrow upon the String, as ready to let fly; and with his Sword not only drawn, but whetted, as if he was just about to strike; *Psal. vii. 13.*

Ibid. And the World shall fight with him against the Unwise.] This is the same in effect with that Sentence in the 17th Verse, *He shall make the Creature, i. e. the Creation, his Weapon for the Revenge of his Enemies.* Not that Almighty God has any need of all, or any of his Creatures, to assist him in executing his Vengeance, but he sometimes chuses to make use of them, as Instruments of his Wrath, to convince the Unwise, *i. e. the Wicked*, of their Folly, in their immoderate or unlawful pursuit of them; and therefore his Wisdom purposely punishes them by such Creatures as they have abused, and makes the Objects of their Pleasures become the Instruments of their Punishment; *Quia in cunctis deliquimus*, says *St. Gregory*, *in cunctis ferimur*; *Homil. 35. in Evang.* 'Tis an Observation of the Book of *Job*, that all the Works of Nature are prepared by God to be his Instruments, either for Judgment or for Mercy: Thus *ch. xxxvii. 12, 13.* it is said of the Clouds in particular, that they are made to do whatsoever he commandeth them upon the Face of the whole Earth, either for Correction or for Plenty. And of the Treasures of Snow and Hail, the same Writer observes, that they are reserved by God against the Time of Trouble, against the Day of War and Battle; *ch. xxxviii. 23.* In the Song of *Deborah* it is said, *That the Stars in their Courses fought against Sisera.* And indeed God can make all the Elements in their turns to conspire against the Wicked: He can discomfit them with Thunderbolts and Tempests, *ver. 21.* as *Livy* says it happened to the Romans in the great Battel at *Cannæ*; or command the Air to be his destroying Angel: He can make the Waters to rage and swell horribly, *ver. 22.* and to destroy them by another Deluge: He can make the Fire to fulfil all the Purposes of his Providence, and his Flame shall burn up the Ungodly: Or, he can command the Earth to open her Mouth, and Death shall come hastily upon them.

Ver. 21. Then shall the right-aiming Thunderbolts go abroad.] Βολίδες ἀσπερών, the Arrows of the Lightnings; and so the Syriac Version has it, *Facula lancearum ignearum ac fulgurum.* The Meaning is, that the Lord shall shew his Wrath and Indignation against the Wicked by terrible Thunder from Heaven, like that in the Days of *Samuel*, *1 Sam. vii. 10.* when the Lord thundered with a great Thunder upon the Philistines, and discomfited them: And that these his Instruments of Destruction shall be so infallibly directed, as to execute his designed Vengeance with an unerring Certainty. An ingenious Writer observes, "That compound

"even one of these is itself a short Description." *Pope's Pref. to Hom. Iliad.* We see the Justness of this Observation in εὐσχοί, or Right-aiming; for can any thing convey a finer or more lively Idea, than Thunderbolts animated as it were with Sense, and discharging themselves with Judgment and Discretion? We see the uplifted Hand of Vengeance, and the Bolt not only grasped and levelled *rubente dextera*, but executing its fated Commission with as much Certainty, as if each particular Stroke had its Charge assigned it. *Aristotle* justly commends *Homer*, for having found out living Words, "His Hero's Arrow is impatient to be on the wing, and his Weapon thirsts to drink the Blood of the Enemy"—δρόν μαινεῖ.—Here the Almighty's Thunder is winged with Death, and his unerring Wisdom guides it to the Mark; *Jehovah* but sends out his Arrows, and they know where to go, and what to do—In short, to use the Words of another polite Writer upon a like Occasion, the Description here and in the Context, "is a noble Picture, in which the Gusts of Hail, and Flashes of Fire, burst out from the Clouds with as much Spirit and Force as in a real Tempest."

Ibid. And from the Clouds, as from a well-drawn Bow, shall they fly to the Mark.] Ὡς ἀπὸ δυνάμει τόξου καὶ νεφῶν, *i. e.* As from the well-arch'd or well-bent Bow of the Clouds. Not any well-drawn Bow is here alluded to, but that particular Bow, the τόξον ἐν τῇ νεφελῇ, which was at first set in the Cloud, *Gen. ix. 14.* And thus the *Vulgate* renders, *A bene curvato arcu nubium.* To which agree the Syriac and Arabic, and most ancient English Translations; but *Coverdale's* is more explicate than the rest, *Then shall the Thunderboltes come out of the Rayne bowe of the Cloude to the Place apoynted; i. e. to execute God's Will, and to fulfil their own Commission, as is explained above.* There is an Expression in the *Psalmist*, with respect to God's Vengeance, which, if rightly understood, is much to this Purpose; *He (God) made a Way to his Indignation*, *Pf. lxxviii. 51.* ὡδοποίησε τελῶν τῇ ὀργῇ αὐτῆς, *LXX. i. e.* He directed his Anger where, or to what Quarter, it should fall: It does not mean in general only, that God was angry, but that he had appointed a certain Tract or Path for his Vengeance, which it must follow and pursue; the *Latin Version* therefore expresses this with great Judgment, *Libravit semitam iræ suæ*; see *2 Esdr. xvi. 13.* *Isaiab* describes the surprizing Massacre of the Assyrian Army by the just Vengeance of God in the like figurative way, and with a Sublimity suitable to his Grandeur, which the *Vulgate* thus expresses; *Auditam faciet Dominus gloriam vocis suæ, & terrorem brachii sui ostendet in comminatione furoris, & flammâ ignis devorantis; allidet in turbine & in lapide grandinis. A voce Domini pavebit Assur, virgâ percussus*; which the *LXX* expresses more properly, τῇ πληγῇ ἣ ἀνὴρ παλάξῃ (κύεσθαι) αὐτῆς, *Isai. xxx. 30, 31.* See also *Psal. xviii. 13, 14.* In the Pagan Theology the Vengeance of the Gods

is expressed in the like manner: Thus *Homer* describes the Wrath of *Apollo*, according to *Mr. Pope's* excellent Translation:

*Bent was his Bow the Grecian Hearts to wound;
Fierce as he mov'd, his silver Shafts resound.
Breathing Revenge, a sudden Night he spread,
And gloomy Darkneſs roll'd around his Head.
The Fleet in view, he twang'd his deadly Bow,
And kiſſing fly the feather'd Fates below.*

Book i. § 63.

Virgil has expressed the ſame Sentiment:

— *Arcum intendebat Apollo
Deſuper. Omnis eo terrore Ægyptus & Indi,
Omnis Arabs, omnes vertebant terga Sabæi.*
Æneid. viii. § 704.

Ver. 22. *And Hail-stones full of Wrath ſhall be caſt (as) out of a Stone Bow.*] Hail-stones, the Artillery of Heaven, ſhall likewiſe come down upon the Heads of his Enemies, as in the Days of *Joſhua*, when God ſent Hail-stones and Lightnings from Heaven in the Faces of the Enemies of his choſen People, *Joſhua* x. 11. which ſhall come with ſuch Fury and Vehemence, as if they were diſcharged by the Force of ſome Machine, which our *Verſion* calls a Stone-bow, and among the Romans had the Name of *Baliſta*. The *Vulgate* renders here, *Et à petroſa ira plenæ mittentur grandines*; which is followed by *Coverdale's*, and *Pagnine's interlineary Verſion*, and is indeed a cloſe Translation of the *Greek*, as it is pointed in all the Editions: But if I might offer a Conjecture, I think by the help of a Comma only, the Senſe might be rendered more complete, in this manner, *καὶ ἐκ πειροβόλου, θυμῷ πλήρεις ριφίονος χάλασαι. ἐκ πειροβόλου, ἰ. ὀργάνου, or πύξου*, from the preceding Verſe. I am aware of an Objection which may be urged, that the Particle *ὡς*, or ſome ſuch-like Note of Compariſon, is here omitted; but beſides that *ὡς* may, without any Force, be fetched from the foregoing Verſe, Inſtances of this *Ellipſis* are very frequent in Scripture and prophane Writers. See *Gen.* xvi. 12. *Pſal.* xi. 1. —xii. 6. —xxii. 13. —xlv. 2. *Gen.* xlix. 9. *Cant.* i. 15. In all which Places this Particle is omitted in the *Hebrew*, and ſupplied in the *Verſions*. Our *Translators*, 'tis plain, underſtood the Words in the Senſe which I have given them, and have inſerted *as*, tho' this Particle be not in the Original. In the *Prophetical* Writings this Metaphor of Hail-stones is frequently uſed to denote an Enemy's falling on a Country: See *Iſai.* xxviii. 2. and xxx. 30. It conveys a grand and terribly magnificent Idea, and is but imperfectly compared with the Volleys from the Artillery of Walls cloſely beſieged.

Ibid. *And the Water of the Sea ſhall rage againſt them, and the Floods ſhall cruelly drown them.*] *i. e.* God ſhall take ſuch Vengeance of wicked Nations, that their Enemies ſhall come pouring upon them like a Flood. Rain, Showers, Storms, Floods, and Seas, are all Sym-

bols of Multitudes of Men in Motion and Diſorder; or elſe of Armies ravaging and deſtroying Countries: Hence *Servius* has obſerved, that the Sea in a Storm, and People in Confuſion, are reciprocally compared to each other; *Virgilius tempeſtati populi motum comparat, Tullius populo tempeſtatem.* *Servius* in *Æneid.* lib. i. In the inſpired Writings, Multitudes are frequently compared to *Waters*, and the Invaſion of an Army to the Inundations of the *Sea*, or a *rapid River*, which carries all before it. It is familiar with *David* particularly, to repreſent a vaſt hoſtile Force under the Idea of a Flood of *Waters*, a noble Inſtance of which is to be found in *Pſal.* xlv. See alſo *Iſai.* viii. 7. and xvii. 12. *Dan.* ix. 26. and xi. 22.

Ver. 23. *A mighty Wind ſhall ſtand up againſt them.*] Wars and Commotions are likewiſe metaphorically denoted by Winds; ſo here by a moſt powerful Wind blowing, *πνεῦμα θυμώμεως*, is ſignified the Storm of War, and the Calamity attending it, which ſhall be brought upon the Wicked. The Deſcription of the Fate of the wicked Man, *Job* xxvii. 20, 21. is ſo cloſe and parallel to this, that I ſhall ſet it down at large; *Terrors take hold of him as Waters, a Tempeſt ſtealeth him away in the Night, the Eaſt-wind carrieth him away, and he departeth, and, as a Storm, burleth him out of his Place.* The *Eaſt-wind*, which is mentioned particularly in this Paſſage, being a very blaſting Wind, is moſt frequently uſed in Scripture, and eſpecially in the *Prophetical* Writings, to denote the Calamities of War, and ſuch-like waſting Judgments. The Prophet *Jeremiah* often applies this Metaphor to thoſe Enemies and Deſtroyers whom God makes uſe of as his Inſtruments of Vengeance: See ch. iv. 11. —xlix. 36. —li. 1. And in *Ezekiel*, the Deſtruction of *Jeruſalem* by the *Chaldean* Army is foretold under the Figures of ſtormy Winds, and overflowing Showers, ch. xiii. 11, 13. By theſe and ſuch-like figurative Expreſſions God's ſevere Judgments upon the Wicked are uſually denoted in Scripture. But it is not improbable that the Writer of this Book had in mind, and herein alluded to, a particular wicked Nation, puniſhed in this extraordinary manner, *viz.* the *Egyptians*, to whom moſt of theſe Inſtances of Vengeance happened; for God ſmote their Cattle with Hail-stones, and their Flocks with hot Thunderbolts, *Pſal.* lxxviii. 49. By the *Eaſt-wind* alſo he plagued them with the *Locuſts*, which laid waſte their whole Land; and the Waters of the *Red-Sea* at laſt cruelly drowned them. *Calmet* underſtands by *πνεῦμα θυμώμεως* not a mighty Wind, as our *Verſion* has it, but *un vent envoyé par la puiffance de Dieu*. And the Senſe of a mighty Wind may ſeem perhaps not ſo proper here, as it is compared immediately to *λαίλαψ*, or a Whirlwind. If we ſhould underſtand this Expreſſion of the Spirit of Power, or the powerful Breath or Spirit of the Almighty, the vengeful Breath of God, expreſſed ſignificantly, and diſplayed terribly, by the Deſolation

lation of a Whirlwind, furnishes as grand an Idea as our Imaginations are perhaps capable of. This seems confirmed by ch. xi. 21. where there is the like Expression.

Ibid. *And like a Storm shall blow them away.*] The Translators do not seem here fully to have expressed the Sense of the Greek Word *ἐκδιμύνει*; it is a technical Term, and means, that God will make use of his Fan, and thoroughly purge his Floor, when the Wicked, in the Language of the Psalmist, shall be like the Chaff, which the Wind scattereth away from the Face of the Earth, Ps. i. 5. With what dreadful Pomp is the Wrath of God here displayed! How magnificently and nobly hath the Writer of this Book drawn the Artillery of Heaven, the Rapidity of its Motion, the Terror of its Appearance, the Desolation occasioned by it, and the certain Death attending it! What an Assemblage of terrible Ideas in a small Compass! The Earth, the Sea, the Rivers, the Clouds, the Winds, the Heavens, like so many auxiliary Forces, are all listed, and conspire against the Wicked. What a lively Idea of God's infinite Power over all his Creatures does this Description convey! This latter part of the Chapter must certainly be allowed to be a great Instance of the *Hypotyposis*, a Figure well known to Orators and Poets.

Ibid. *Thus Iniquity shall lay waste the whole Earth.*] By this Expression we may understand all the Earth strictly, *terram universam*, as the Arabic renders; and thus the old World, with its Inhabitants, was destroyed by Water for their Iniquity; and St. Peter seems to intimate, that the present Earth, and all the Works that are therein, shall at length be burnt up for the same Reason; 2 Pet. iii. 7, 10. or we may understand this Sentence, of Judgments that shall befall any particular Land or Country. And thus the Syriac Version expounds it, *Vastabitque totam terram impiorum*; and Coverdale's Translation takes it in the same Sense, *Thus the unryteous Dealyng of them shall bring all the Land to a Wyldernes*; according to that Observation of the Psalmist, *A fruitful Land maketh be barren, for the Wickedness of those that dwell therein*; Psal. cvii. 34.

Ibid. *And Ill-dealing shall overthrow the Thrones of the Mighty.*] The Truth of this Observation cannot be better exemplified than in the Fate of Nebuchadnezzar and Sennacherib; the latter prided himself in being called the Great King, the King by way of Excellence, and considered himself as the Lord of the Earth, and the Vanquisher of Men and Gods: This Prince, so proud and haughty, God seems to despise as below an ordinary Man; he treats him as a Wild Beast, puts his Hook in his Nose, and a Bridle in his Mouth, and turns him back with Disgrace and Infamy, by the same Way that he came triumphant and glorious. See Rollin on the Belles Lettres, Vol. III. p. 167.

C H A P. VI.

The ARGUMENT.

HAVING established the Preference of Wisdom or Religion above Vice and Wickedness, the Author presses upon Princes and Rulers, whom he addressed in the first Chapter, the Study and Observance of it, as the Means of ruling well; that through a Conceit and imagin'd Privilege of their high Station, they should attempt nothing injurious; because God careth for all alike, being the common Father of Small and Great, and will punish them proportionably to the great Trust which they abuse. He concludes with an Elogium of Wisdom, its general Use to Mankind, and the Means of obtaining it.

Ver. 1. *Hear, therefore, O ye Kings.*] In Coverdale's Translation this Chapter begins, *Wisdom is better than Strength, and a Man of Understanding is more worth than one that is strong*; which he copied undoubtedly from the Vulgate, which is single in inserting this Verse, and renders, *Melior est sapientia quam vires, & vir prudens quam fortis*: But it is not to be found in the Greek, nor in the Syriac or Arabic Translations: It seems taken either from Prov. xvi. 32. or from Eccl. ix. 16. but more probably from the latter. However that be, or however true and useful the Reflexion may be, yet it is certainly quite out of place here; the Connexion between the Beginning of this Chapter and the Conclusion of the last, is really better without it; for if Ill-dealing, or Wickedness, shall overthrow the Thrones of the Mighty, ch. v. 23. the Advice here given to Kings, to attend to good Instruction, and to conduct themselves with Religion and Justice, is very seasonable and natural. From the great Liberty here taken in giving Advice and Direction to Persons in such high Authority, some have inferred, that a King is the Writer of this Book; for who so proper to take this Freedom with Kings, as one of their own great Rank, or who so able as the wise Solomon? But what Foundation there is for this Pretence, see in Note on ch. ix. 7. of this Book.

Ver. 3. *For Power is given you of the Lord.*] By me Kings reign, says God, Prov. viii. 15. And to the same high Original does this Writer ascribe their Power. Irenæus very properly remarks, "That the Devil never more truly proved himself to be the Father of Lies, than when he said to our Saviour concerning the Kingdoms of the World, *All this Power will I give thee, and the Glory of them, for that is delivered unto me, and to whomsoever I will, I give it.*" The Hint here given to Princes concerning the Original of their Power is very properly inserted, lest, being exalted so high, they should be ignorant or forgetful of him from whom they received their Authority; "For they are accountable to God for the Abuse of their

"Power,

“ Power, as well as Subjects are for Disobedience to it; because it was committed to them, not for their own Pleasure or Advantage, to gratify their Pride, or to enable them to do Acts of Tyranny and Oppression, but for the Good of those who are under their Charge.” See *Homily of Obedience to Magistrates*. Cyrus has not only given in his own Person a perfect Model of the Manner in which Princes should govern their Nations, and the real Use they ought to make of absolute Power; but he lays down excellent Rules for the Conduct of other Princes: *Ἐγὼ μὲν οἶμαι δέιν τ' ἀρχόντα τ' ὀρχομένων ἀγαθέρεν, ἢ τῷ πολυτέλειερον, κ. τ. λ.* “ That a King ought not to be distinguished from his Subjects by the Splendor of Riches, the Pomp of Equipage, or Luxury of Diet only, but by a Superiority of Merit of every kind, by an indefatigable Application to make his People happy — that the very Glory of their Character, and the true Use of their Eminence and Greatness, is being devoted to, and studious of the Publick Good.” *Cyrop. lib. i.* Tully has the same Opinion of Government; *Mibi quidem videntur huc omnia esse referenda ab iis qui præsunt aliis, ut ii, qui eorum in imperio erunt, sint quàm beatissimi*: *Cic. epist. 1. lib. i. ad Quint. Fratr.* This has been assigned by Critics as the Reason why *Homer* calls his Kings by such Epithets as *διογενῆς*, *born of the Gods*; or *διογενεῖς*, *bred by the Gods*, viz. to point out to themselves the Offices they were ordained for; and to their People, the Reverence that should be paid them: Expressions correspondent to those Places of holy Scripture where Princes are called *Gods*, and the *Sons of the Most High*: *Annot. on Book i. ver. 229.* And the like Reasoning will hold in proportion with respect to Judges, Magistrates, Ministers of State, Generals of Armies, Governors of Provinces, and Ecclesiastical Superiors, and all other Persons in Authority.

Ver. 4. *Because, being Ministers of his Kingdom, you have not judged aright, nor kept the Law.* Both the *Vulgate* and *St. Austin* read, *Nec custodistis legem justitiæ*. The Meaning is, that, being appointed by God, who is your Sovereign in a much higher degree, as his Ministers and Vicegerents, you have acted as if you were absolute and uncontrollable, and accountable to none for your Proceedings; ye have made your own Wills and Passions the Rule of your Conduct, and have forgot that for this Cause God raised you up to such an Eminence above the rest of his Creatures, that you might resemble him in Goodness, and impartially distribute Justice. Tully's Reproof of *Verres* upon this Occasion is very remarkable and fine, *Nunquam tibi venit in mentem, non tibi idcirco fasces & secures, & tantam imperii vim, tantamque ornamentorum omnium aignitatem datam, ut earum rerum vi & auctoritate omnia repagula juris, pudoris, & officii perfringeres, & omnium bona prædam tuam duceres?* *Orat. 5.* But nothing can exceed that Charge of King *Jehoshaphat* to the Judges

which he set over the Land, and ought to be considered as the *Urim* and *Thummim* of every publick Magistrate; *Take heed what ye do, for ye judge not for Man but for the Lord, who is with you in the Judgment; wherefore let the Fear of the Lord be upon you, and take heed unto it, for there is no Iniquity with the Lord our God, nor Respect of Persons, nor taking of Gifts*: *2 Chron. xix. 6.*

Ver. 5. *Horribly and speedily shall he come upon you; for a sharp Judgment shall be to them that be in high Places.* Not that this sharp Judgment shall come upon the Mighty, and such as are in high Places, merely for being mighty; the Expression in this Sense is too lax and rigorous, for there is no Offence in the Office, as such, nor would God raise any of his Creatures to such an Honour and Dignity, as to be his Vicegerents, and even to be called *Gods*, *Psal. lxxxii. 6.* in resemblance of him, if the Office and elevated State itself was faulty or punishable: The Meaning is, that, if Kings and Rulers pervert the Order and original Design of their Institution, and act contrary to the establish'd Rules of Justice, they will then not only be answerable for this Abuse of Power to him that entrusted them with it, but be punished in a greater degree, in proportion to their superior Station, and the weighty Talents committed to them.

Ver. 6. *For Mercy will soon pardon the Meanest.* i. e. God will sooner or more easily pardon a small Fault or breach of Duty in a private Person, from whom so great a Perfection is neither expected nor required, as having wanted perhaps Opportunities of knowing his Duty, and been deprived of the Means of Instruction: Such a Person's Transgression, being to himself, proceeding rather from Ignorance than Malice, and not attended with a Train of bad Consequences to others, will be less regarded: But the Sins of Kings and Rulers are, as *St. Austin* styles them, contagious and mortal, their bad Example has the most powerful Influence, it is fatal through their Eminence and Authority, and they ruin as many as are led away by it. Hence God commanded *Moses* to apprehend all the Princes of the People, and the Rulers of Thousands and of Hundreds, and other principal Persons in their Tribes, who had been guilty of foul Idolatry, and to *hang them up before the Lord*, i. e. before the Sanctuary, as Men who had forsaken the Worship of their God. And this was to be done openly, or against the Sun, that all the People might see and fear, when they saw Persons of their Distinction and Authority made publick Examples of God's Displeasure: *Numb. xxv. 4.* This is the Sense of the *LXX*, who read *ἐκδεδυσμένους αὐτοῖς*. The *Vulgate* and *Symmachus* understand it in like manner, and *Selden*, *De Synedr. lib. ii.* “ Nor can we better, says *Calmet*, account for God's Severity to *David*, for an Act of seeming Curiosity only in numbering the People, *2 Sam. xxiv.* and his Threats to *Hezekiah*, *2 Kings xx.* for a piece of secret

“ Vanity,

"Vanity in shewing his Treasures, than by considering them as publick Persons, who should rather have regarded God's Glory than their own." See *Comment. Literal. in loc.*

Ibid. But mighty Men shall be mightily tormented.] Private Persons seldom dare take the Liberty to represent to Kings, and Persons in great Authority, the Wickedness or Injustice of their Proceedings, much less to remind them of the Danger of such Steps: This Writer therefore very artfully, as St. Bernard observes, assumes the borrowed Character of Solomon, to give the greater Weight to his Reflexions: As a King, superior to all others of the same rank in Experience and Wisdom, he assures them with the greater Confidence, that however they may flatter themselves from their high Station, that they are out of the reach of Danger, and have nothing to fear; their great Eminence ought rather to possess them with contrary Apprehensions; nothing being more difficult than to fill a high Post with Sufficiency and Credit, nor any thing so easy as to abuse it and miscarry. That God, tho' he has established them his Vicegerents, has not made them independent of himself; he considers them still as his Creatures, and from the Nature of their Trust, accountable in a greater Degree. That if at any time they abuse their Authority by notorious Acts of Violence and Oppression, they must expect that God will display his own Power by punishing them very remarkably, and make them as terrible Instances of his Vengeance, as many others of their high Rank, whose Sufferings are recorded both in sacred and prophane History. This is finely illustrated in *Isai. xiv. 9.* where all the Ghosts of deceased Tyrants, condemned to the infernal Mansions, are represented as rising from their Thrones, called so by way of Irony, and coming to meet the King of *Babylon*, and congratulating his Arrival among them. Ver. 8 of this Chapter our Author again adds, *A sore Trial shall come upon the Mighty*; which is the very same Sentiment, but is not here to be considered as a Tautology, but as a repeated Warning. It is observable, that all the ancient Versions express this sore Tryal in stronger Terms than our Translation; the *Vulgate* reads, *Fortioribus instat fortior cruciatus*, which all the old English Versions follow; but the Arabic expresses it more terribly by the Superlative, *Potestate præditos rigidissimum obruet examen, ad vos enim spectant sermones mei, O rebelles refractarii.* And this sore Tryal or Punishment will be more disagreeable and insupportable to Princes, even upon account of their former delicate way of Living, and their former absolute Sway over others, because Disgrace, Adversity, and Suffering, are far more painful and vexatious to those that have been in high Stations, and lived at Ease, than to those of an inferior Rank, who have been inured to Hardships: Hence we may imagine *Lucifer*, the Chiefstain of the Devils, as Mr. Mede calls him, to be more deeply affected with his sore Pu-

nishment than any of the rest of his inferior Accomplices.

Ver. 7. *For he, which is Lord over all, shall fear no Man's Person, neither shall he stand in awe of any Man's Greatness, for he hath made the Small and the Great, and careth for all alike.*] There is a Passage in *Job xxxiv. 19, 24, 27.* which very much resembles the first part of this Verse, and probably this was taken from it; *God accepteth not the Persons of Princes, nor regardeth the Rich more than the Poor, for they all are the Works of his Hands: He shall break in pieces Mighty Men without number, because they turned back from him, and would not consider any of his Ways.* And the Sense of the latter part is agreeable to that of the Psalmist, *The Lord is loving unto every Man, and his Mercy is over all his Works*, *Pf. cxlv. 9.* As common Father of All, he is desirous that All should be saved, and not willing that even the meanest should perish. *Magna Dii curant, parva negligunt*, was an unbecoming Notion of God, and worthy only of an Heathen: *Cic. de Nat. Deor.* How much better is that most excellent Sentiment of St. Austin, *Tu sic curas unumquemque nostrum, tanquam solum cures, & sic omnes tanquam singulos*;—God takes as much care of every particular Person, as if each were all; and as much care of all, as if all were but one. St. Cyprian has a Sentiment upon this Occasion no less beautiful; *Deus se omnibus ad celestis gratiæ consecutionem æqualitate librata præbet parem.* "A true Knowledge of Providence, as it is an Attribute of God, is most necessary, and of the greatest Importance, as it influences all Events both publick and private, and every Man ought to have it in his view in every Circumstance of Life, and every Action of the Day: It makes us more thoroughly sensible of our entire Dependance upon God, of our Weakness and Wants, and presents us with Opportunities of exerting the greatest Virtues, such as Confidence in God, a grateful Acknowledgment of his Mercies, Humility, Resignation, and Patience; and is the very Basis of Religion, and of all those holy Exercises of Prayers, Vows, Thanksgivings, Sacrifices, &c." *Rollin on Sacred History, Vol. III. p. 130.*

Ver. 10. *For they that keep Holiness holily, shall be judged holy.*] Calmet applies this Sentence to dignified Ecclesiastical Persons, to such as composed the Jewish Sanhedrim, and were the Judges of their Nation; *Le Sage parloit aux Juges de sa Nation, qui étoient pour l'ordinaire de l'Ordre des Prêtres.* St. Bernard and St. Austin de Pastor. Cur. c. 4. both apply what is said of Rulers here and in the Context to the Christian Clergy, whose Duty likewise rises in proportion to the high Dignity of their Office. Moses, who had the Care of God's chosen People, was considered by him as their Law-giver and chief Ruler; and accordingly we find, that even a small Transgression of his, (if any can be called so that is committed against God) was the Reason, in the judgment of many learned Men, of his not being permitted

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mitted to enter into the Land of Promise. And the like may be said of the Severity which befel the disobedient *Prophet*, 1 *Kings* xiii. 21. But I think it more agreeable to the Context, to understand this of good Kings, who are full of Zeal for the Glory of God, the Establishment of Religion, and the Security of its Rights; such as are in Scripture said to be *after God's own Heart*, who consider themselves as his Ministers, and whose Authority is employed to make their Subjects happy, by making them better. 'Tis a Reflection very commonly to be met with upon the Kings mentioned in the *Old Testament*, that *they did evil in the sight of the Lord, according to all that their Fathers had done*; but yet there are some particular Exceptions, some Instances of illustrious Goodness recorded there, which ought in justice to be remembered, and must with pleasure be related, for the Credit of their high Calling: Let any one but carefully reflect upon the Sentiments of Piety which *David* expressed in the Translation of the Ark; and his magnificent and almost immense Preparations for the building of the Temple: *Jehosaphat's* pious Visitation of his Kingdom, and his Zeal to send *Levites* with the Princes, to instruct the People in the Law, 2 *Chron.* xvii. 7, 8. *Hezekiah's* great Care and Concern to restore Religion, to *sanctify the House of the Lord God of his Fathers, and carry forth the Filthiness out of the Holy Place*; and the many other good Works which he began in the Service of the House of God, and in the Law, and in the Commandments, to seek his God with all his Heart; 2 *Chron.* xxix. 5.—xxxi. 21. *Josiah's* indefatigable Zeal from the very Beginning of his Reign to reform Religion, and restore the true Worship, not only in *Judah*, but in the ten Tribes also; 2 *Chron.* xxxiv. And he will plainly see, that these Princes thought themselves placed on the Throne as Guardians of the Faith, and as nursing Fathers of the Church, to establish and promote the Kingdom of God in their Dominions. Such righteous Kings, who have kept Holiness holily, and been exceedingly zealous for the Honour of the Lord God of Hosts, will always find what to answer; they may even dare to appeal to him for a Reward of their Integrity and Sincerity, and with humble Confidence say, with *Nehemiah*, Remember me, O my God, concerning this, and wipe not out my good Deeds, that I have done for the House of my God, and for the Offices thereof; *Nehem.* xiii. 14.

Ver. 13. *She preventeth them that desire her.*] There is a fine Elogium of Wisdom in this and the following Verses, not only to raise Mens Curiosity after it, but likewise their Desire of it; and, to encourage them the more in the pursuit of it, the Author shews how easy it is to be obtained, that tho' she is glorious and beautiful, yet she is not so coy and backward as to hide herself, or fly away from her Pursuers and Admirers; but rather desires to be known to them, and even makes the first Advances and Overtures of Familiarity and Acquaintance to such as are well disposed to

her. What follows in the Context is a close Imitation of the Book of *Proverbs*, where Wisdom is represented as inviting Men to come to her Dwelling, as going into the most publick Places to call them to her, that such as listen to her, and watch at her Gates, are happy, and those that find her, find Life and Happiness; Expressions so like this Writer, that were there not stronger Arguments to the contrary, one would be almost tempted to pronounce that they came both from the same Pen.

Ver. 17. *For the very true Beginning of her is the Desire of Discipline.*] We have here, and in the Context, the several Degrees set down, by which a Person well disposed towards Wisdom, may rise by little and little to the Perfection of it: The first Step mentioned is the Desire of Discipline or Instruction, as the first Step to a Cure is, being sensible that we are out of order—And this Desire of Instruction in Virtue or Wisdom, in Religion or Science, proceeds from the good Opinion which a Man entertains of it, and the Love which he bears to it—And this Love is the Cause of his Perseverance and willing Obedience—And his Obedience will produce the Reward of Happiness—Which Happiness consists in Incorruption, *i. e.* in a State of Immortality, and a Crown of Glory, that fadeth not away. This Desire therefore of Instruction, by a regular Deduction of Particulars, and a kind of logical Inference and Conclusion, may be said to be the principal thing which conducteth Men to a Kingdom, *ad regnum perpetuum*, according to the *Vulgate*, as that which sets the Machine a going, may properly be reckoned the Cause of all the other Motions, and of what is effected in the Conclusion by them. In this and the three following Verses, the Learned will easily discern the Beauty of the *Climax*, or regular Gradation from one thing to another, like that of *St. Paul*, *Rom.* v. 3, 4. *Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not ashamed.* See also 2 *Pet.* i. 5. not unlike to which is that of *St. Austin*, *Velle meum tenebat inimicus, ex voluntate perversa facta est libido, & dum servitur libidini, facta est consuetudo, & dum consuetudini non resistitur, facta est necessitas.* *Confess. lib. viii. c. 5.* But that of *St. Chrysostom*, with respect to Baptism, is still more beautiful, and hardly to be parallel'd; “You are herein made not only “free, but holy; not only holy, but just “likewise; not barely just, but Children al- “so; not Children only, but Heirs; not “merely Heirs, but Brethren of *Christ*; not “Brethren only, but Co-heirs; not Co-heirs “only, but Members also; not Members on- “ly, but his Temple; not Temples only, but “Organs of the Holy Spirit.” *Homil. ad Neophyt.* After which Instances, it may seem almost needless to mention that of *Tully*, *In urbe luxuries creatur, ex luxuria existat avaritia, ex avaritia erumpat audacia necesse est; inde omnia scelera & maleficia nascuntur.*

Ver. 21. *If your Delight be then in Thrones and Sceptres, O ye Kings of the People, honour Wisdom.*]

Wisdom.] What has been observed of the Usefulness of History by a learned Writer, is equally applicable to Wisdom here recommended; "That it is useful both to Small and Great, to Princes and Subjects; but more necessary to Princes and Great Men, than to all the World besides. For how can Truth approach them amidst the Crowd of Flatterers which surround them on all Sides, and are continually commending and admiring them, or, in other Words, corrupting and poisoning their Hearts and Understandings? How can Truth make her modest and feeble Voice to be heard amidst such Tumult and Confusion? How venture to lay before them the Duties and Slaveries of Royalty? How shew them wherein their true Glory consists, and represent to them, that if they will look back to the Original of their Institution, they will clearly find they were made for the People, and not the People for them? How put them in mind of their Faults, instil into them a Dread of the just Judgment of Posterity, and disperse the thick Cloud which the vain Phantom of their Greatness has formed around them? How that a *Caligula*, a *Nero*, and a *Domitian*, who were praised to an excess during their Lives, became the Horror and Execration of Mankind after their Death; whereas *Titus*, *Trajan*, *Antoninus*, and *Marcus Aurelius*, are still look'd upon as the Delights of the World, for having made use of their Power only to do Good." *Rollin, Vol. III. p. 2.*

Ver. 22. *And will not hide Mysteries from you.*] The *Vulgate* here renders *Sacramenta Dei*, without Authority from any of the more ancient Versions, or Countenance from the Original; the true Meaning is, that he will reveal or discover the Arcana, or secret Things of Wisdom, as the Reason of her Name, see *Eccles. vi. 22.* her Original and Existence, her Nature and Properties, her Effects and Operations, even from the Beginning of the Creation; for so I would understand the Words in the Greek Text, *ἀν' ἀρχῆς ᾤκισεν*, viz. that Wisdom was present at, concurred in, and is displayed by, the Works of the Creation, in a much better and loftier Sense than that of our Version. The *Syriac Translation* seems to carry it still higher, understanding these Words of Wisdom, eternally existing with, or in, God, before all Creation, *quod creaturas præcessit investigabo*: The Author here endeavours to discover and set down the Origin of heavenly Wisdom, and indirectly confutes the Pretences and Boastings of the Heathen Sages, all whose Philosophy is but of human Invention, the Work of a *Socrates* or a *Pythagoras*: But Wisdom is not of so late a Date, is more ancient than any historical Monuments of the Greeks, has existed in all Ages, may be traced through the Times of the Patriarchs, and its Origin ultimately resolved into God himself. See *Calmet in loc.*

Ver. 23. *Nor will I go with consuming En-*

vy.] Some *Latin Translations* render, *Neque cum eo, qui invidia tabescit, &c.* So that the Meaning may either be, that he would shew no Envy or Narrowness of Spirit, in his Discoveries about Wisdom, but as he had learned diligently, he would likewise communicate liberally, ch. vii. 13. or, that he would hold no Commerce or Society with a Person of that selfish and inhospitable Temper: For Envy does not only pine and grieve at the outward Prosperity of others, but is vexed at their inward Accomplishments, at any Attainments or happy Discoveries which they may make, or have communicated to them by others: Whereas Charity, or a beneficent Temper, which is kindly disposed towards all, envies no Man's Merit; nor does it pride itself in the Singularity of its own Knowledge, nor conceal what may be useful to others; she is not afraid that others may equal, or even exceed her in Knowledge, but with Pleasure opens and communicates to them what she apprehends may be of publick Benefit, and considers not from what Quarter a useful Discovery comes, only, that its Advantage may be made general, and others share in the Improvement. *St. Basil's* Observation upon this Occasion is very just and useful; *Adepts*, says he, or such as have made uncommon Discoveries in any Science, should be ready to impart their Knowledge without Envy; and such as want to be instructed, should offer themselves without any Shame: *Epist. 12.* And the Comment of *Messieurs Du Port Royal* gives the true Reason for imparting the Treasures of Knowledge to others, *C'est pourquoy on les doit communiquer aux autres sans Envie, puis que plus on les repand sur eux, plus on en jouit, & qu'elle ne diminue point par la multitude de ceux qui la possèdent.*

Ver. 24. *The Multitude of the Wise is the Welfare of the World, and a wise King is the upholding of the People.*] The Greek reads *καθ' ἡμᾶς κόσμος*, and the *Vulgate*, *Multitudo sapientium sanitas est orbis terrarum*; and *Calmet's* Exposition is to the same effect, viz. *That Wise Men are as it were the Physicians and Recoverers of the World, especially of the Wicked part of it; and that their Examples and Discourses are like powerful Medicines to the Sick.* This is the very Language and Comparison of *Philo*; *πᾶς κόσμος λυτρεῖ ἐν τῷ Φαύλῳ . . . καθάπερ ἰατρὸς ἔ νοσῶντων*. De Sacrific. Abel & Cain. *Plato* bears Testimony to the Truth of the last Sentence, when he advises, *That Kings should be Philosophers, or Philosophers Kings.* — *Ille quidem princeps ingenii & doctrinæ Plato, tum denique fore beatas respublicas putavit, si aut docti & sapientes homines eas regere cæpissent, aut, qui regerent, omne suum studium in doctrina ac sapientia collocassent. Hanc conjunctionem videlicet potestatis & sapientiæ salutis censuit civitatibus.* *Cic. Epist. 1. ad Quint. Frat.* And it was no less piously than excellently wish'd by *Justin Martyr*, that Kings and Rulers, together with their sovereign Power, might be possessed of Wisdom and a good Mind.

C H A P. VII.

The ARGUMENT.

UNDER the borrowed Character of SOLOMON, the Author proceeds to shew the Original and powerful Effects of Wisdom; that tho' all Men agree in this, that all are born, and all must die, 'tis Wisdom that puts the Difference between Man and Man, according as the intermediate Time between the Cradle and the Grave is improved or neglected; that the wisest Man was at first as helpless as other Children, and attained to the Perfection of Understanding by a steady pursuit of Wisdom, and Prayers to God for it, and that it is attainable by all others observing the same Method. The Chapter concludes with a fine Elogium of Wisdom, as essentially inherent in God, and derivative in Man, as a Ray from his Divinity. Calmet says the six first Chapters of this Book are as the Preface to the Work, which may be considered as an Abridgment or Paraphrase of the nine first Chapters of the Book of Proverbs. Pref. sur le livre de la Sageſſe.

Ver. 1. *I myself also am a mortal Man like unto all.*] As nothing is so great an Enemy to Instruction and Improvement as Pride, the Author, intending to communicate the Secrets of Wisdom, and the Method of obtaining it, begins with shewing Man his true Original, what he is by Nature, and what by Grace, thereby to depreciate his Conceit and inflame his Gratitude: And to humble even Kings, and take away all Affectation of Divinity, a Notion which Flattery is too apt to insinuate, he assures them that they are equally the Children of Adam, sprung from the same first common Parent with Slaves and the meanest of their Subjects; and as liable to Corruption and Mortality as the very Beggars. Well therefore may Pliny cry out, *O dementia hominum, à talibus initiis existimantium ad superbiam se genitos!*

Ibid. *The Offspring of him that was first made of the Earth.*] Eusebius calls Adam *πρωτογενής*, *Præp. Evang. lib. xi.* and to this St. Paul may be thought to allude, when he says, that the first Man is of the Earth, earthy, 1 Cor. xv. 47. the Derivation of homo, ab humo, according to the Etymologists, seems natural and proper, and the very Name Adam denotes the same Original. The Greek Writers accordingly make use of the Term *γενής*, to denote the great Antiquity and unknown Original of their first and earliest Heroes. But tho' all Men thus resemble Adam in their Origination, yet may his Condition in this respect be considered as singular, that he was created perfect at once both in Soul and Body, quite different from the State here described of his Posterity, who arrive slowly, progressively, and with difficulty, to the Perfection of either. Philo has the same Observation upon Adam, whom he calls emphatically *ο γενής*, and says, that he far excelled

all that came after him in the Excellencies of Soul and Body; *ἐκείνῳ ὁ πρῶτος ἀνθρώπος ὁ γενής, ὁ πάντος ἔσσης ἡμῶν ἀρχηγέτης, ἐκαστος ἀείσις, ψυχῇ τε καὶ σώματι γενήσεται μοι δοκεῖ, καὶ μακρῷ τινι τὸς ἐπέλα διενεχέειν, καὶ τὰς ἐν ἀμφοτέροις ὑπερβάσεις, De Mundi Opificio.*

Ver. 2. *And was fashioned to be Flesh in the Time of ten Months.*] The Alexandrian MS. and all the other Versions, make the Commā after *Flesh*, and join the rest to the next Sentence. As to the precise Time of ten Months mentioned here, the ancient Greek and Latin Writers express themselves in like manner: Ovid speaking of the Year of Romulus, which consisted only of ten Months, says,

*Quod satis est utero matris dum prodeat infans,
Hoc anno statuit temporis esse satis.*

Fast. lib. i.

And Virgil is no less express;

Matri longa decem tulerunt fastidia menses.

Eclog. iv.

Upon which Servius makes this Observation; *Mares decimo nascuntur mense, femina nono.* Plautus often mentions the like Time; he is particularly jocular in what follows:

*Nam me illa in alvo menses gestavit decem,
At ego illam [Famem] in alvo gesto plus annos
decem.* Plaut. in Stich.

The like Time is mentioned by Terence, *Adelp. Act. iii. Sc. iv.* and by Censorinus, *De Die Natali. c. 12.* Philo calls *ἡ τεσσαρεσκονίαδα*, or forty Weeks, *ἡ ζωογονικαίατις ἐν ἡ ἀβελάτις ἀνθρώπου ἐν τῷ τ' φύσει ἐξαστησία*, De Mose, lib. ii. And Menander mentions the same Time as most usual, *γυνὴ καὶ δεκάμηνος*. Hippocrates reckons such as are born in the tenth Month, as most perfect and promising: *Lib. de Septimestri partu.* Theocritus accordingly mentions Hercules as born at this Age: *Idyll. 24.*

Ibid. *Being compacted in Blood.*] Παγείς ἐν αἵματι. St. Bernard expresses himself in the same manner, alluding perhaps to this very Passage; *Quid sum ego? Homo de humore liquido: fui enim in momento conceptionis de humano semine conceptus: deinde spuma illa coagulata, modicum crescendo, caro facta est:* Meditat. c. 2. Παγείς occurs in the like sense, Job x. 10. in the most correct Editions of the LXX. And Pliny uses *coagulum* upon the like Occasion.

Ibid. *And the Pleasure that came with Sleep.*] The Modesty and Reservedness of this Writer are here much to be admired; 'tis a Resemblance of the great Decency in the Sacred Writings upon the like Occasion. *ἡ τρυφή* in the Original, rendred *Sleep* by our Translators, here means *concubitus*; the Syriac Version reads, *concupiscentia concubitūs*. The like Expression occurs, ch. iv. 6. where Bastards are called, *τέκνα ἐξ ἀνόμων ὑπνῶν*. See Note on that Passage. And in this Sense, I think, we may understand that Expression of Terence, *Inter-*
dum

dum propter dormias; Eunuch. Act. ii. Sc. iii. We find *Sleep* understood in the like Sense frequently by the *Hellenist Jews*, and the *Platonists*, and in the following Line of *Homer*;

Πάντων μὲν κόρη ἐστὶ καὶ ὕπνος ἐφ' ὅλην τὴν γένεσιν.

Ver. 3. *And when I was born, I drew in the common Air, and fell upon the Earth.*] It is the most general Opinion, that the *Fœtus* does not respire or breathe in it's Mother's Womb, but as soon as it is born, it then first begins to breathe, and cannot live without it. *Galen*, among the Ancients, thought that it breathed before its Birth; but *Aristotle*, lib. de Spir. c. 3. is of a different Opinion, and is followed herein by the Moderns. This Writer likewise seems to favour the Negative. To point out the Infant's helpless State after its Birth, it is added, that he *fell upon the Earth*. The ancient *Romans* seem to intimate this, by their Custom of laying the new-born Infant immediately upon the bare Ground, and imploring the Help of the Goddess *Ops*, to assist and bring it forward. *St. Austin*. de Civit. Dei, lib. iv. and *Calmet* in loc.

Ibid. *And fell upon the Earth, which is of like Nature.*] *Coverdale* renders, *I fell upon the Earth, which is my Nature*. And the *Syriac*, *Omnium more hominum, super terram decidi*. So that probably ὁμοιοπαθής may be the true Reading; and I have the Satisfaction to find this Conjecture confirmed by *Junius*, who renders, in the *Nominative Case*, *iisdem perpeffionibus infestus*. The Word ὁμοιοπαθής, which our *Translators* have in this Place very justly rendred, occurs, Acts xiv. 15. καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν ὑμῖν ἀνθρώποι, where they have as remarkably miscarried; the true Rendring of it, according to *Erasmus*, is, *We also are of like Nature with you*; and not, *Men of like Passions with you*, as our *Version* there has it; which destroys the Beauty of the *Antithesis*. It is judiciously rendred in the ancient *Latin Version*, *Mortales sumus, similes vobis homines*, which in the judgment of a great Critick is far preferable to the Rendring of our *Translators*: *Bentley's Boyle's Lect.* p. 179.

Ibid. *And the first Voice which I uttered, was Crying, as all others do.*] Instead of the common Reading in all the Editions, πρῶτον φωνῶ καὶ ὁμοίαν πάντων ἴσα, I would read, πρῶτον τε φωνῶ ὁμοίαν πάντων ἡμεῖς ἴσα seems Tautology after ὁμοίαν. We have here, and in the Context, a fine Picture of human Nature, and the State and Condition of it very naturally represented in its several Stages, viz. "That Man is a Creature turned naked into the wide World, and cast upon the bare Ground, without any Covering to shelter or defend him; that, unfurnished with what is fit and necessary for him, he is bound up and swaddled, and requires Help and Teaching even for the very feeding and supporting himself; that he is perfect in no other Instance of Nature's teaching, except that of Crying; this he brings into the World along with him, and a very fit Emblem it is of our Fortune and

"Condition; that Infirmities and Miseries make up his middle State, and Rottenness and Worms his latter End: And Histories of good Authority assure us, That some Nations welcome their Children into the World with this Salutation, *Child, thou art come into this World to suffer, take it patiently, and hold thy peace.*" See *Charron*. de la Sagesse. And therefore *Zoroastres's* Laughing when he was born, instead of Crying, as all other Children do, is remark'd by many Writers as a Prodigy: *Solin. Mirabil. lib. i.* In this just Representation of the Condition of human Nature, our Author imitates the true *Solomon*, who has drawn Man at full length in his true Colours and Proportions from the Cradle to the Grave. *St. Chrysostom's* Observation upon this first Stage of Life is very apposite, viz. "That Nature seems by the Cries of the Infant to foretel its future Misery; and when God said to our first Parents before the Fall, *Encrease and multiply*, he intended it as a Blessing; but 'twas a Curse and a Punishment upon *Eve* and her Posterity, when he afterwards told her, *In sorrow shalt thou bring forth Children.*" *De Utilit. Lect. Script.* *St. Austin's* Account is still more melancholy; *Nascuntur homines homine generante, Deo creante, peccato inficiente, diabolo possidente*. But *Pliny's* Description of the Infant State is most natural, and comes nearest to this Writer: *Natura hominem tantum nudum, & in nuda humo, natali die abjicit, ad vagitus statim & ploratum; nullumque tot animalium aliud ad lacrymas, & has protinus vite principio—Ab hoc lucis rudimento (quo ne feras inter nos genitas) vincula excipiunt, & omnium membrorum nexus—infelicitate natus jacet, manibus pedibusque devinctis, flens animal, cæteris imperaturum; & à suppliciis vitam auspicatur, unam tantum ob causam, quia natum est.* *Plin. Nat. Hist. lib. vii. in Procem.*

Ver. 6. *For all Men have one Entrance into Life, and the like going out.*] The Meaning is very plain and obvious, That all are born, and all must die; not, that all depart by the same Means, or in the same Manner, as our *Version* seems to countenance: For tho' there is but one Passage into Life, there are perhaps a thousand Ways out of it, and almost every Accident sufficient, tho' different, to let in Death. The Word ἐξόδος in the Original, is the Term used by sacred and prophane Writers for Death, or a Departure out of this Life: See ch. iii. 2. *Ecclus xxxviii. 23. 2 Pet. i. 15.* The Connexion of the following Verse is intricate; nor is it easy to determine what καὶ τὴν, or *wherefore* refers to. I take the Sense to be, That as his Nature was the same with that of others, and Wisdom was not a natural Gift to him above others, therefore he prayed to God to bestow it on him.

Ver. 7. *I called upon God, and the Spirit of Wisdom came to me.*] *Calmet* observes, that throughout this Book we are, to understand Wisdom, or the Spirit of Wisdom, as synonymous to Religion, Piety, the Fear of God, &c. in a Sense far different from that in which

Wisdom is taken in the Writings of the Hea-then Philosophers, where Wisdom has no connexion with, or relation to Religion, nor aims at its Improvement, by enforcing the Practice of Virtue; its chief Design appears to be only to make Men more knowing, to brighten and improve their Natural parts, to raise and elevate the Genius, and to infill some dry uselefs Notions of an imperfect Morality; *Quelques connoissances steriles d'une morale fort imparfaite*: Pref. sur le Liv. de la Sageffe.

Ver. 8. *I preferred her before Sceptres and Thrones, and esteemed Riches nothing in comparison of her.*] The Author gives here, says the Comment of *Messieurs du Port Royal*, *une excellent marque pour juger si on a veritablement l'esprit de Sageffe & l'esprit de Dieu, &c.* "an excellent Rule to judge whether a Man
"has the true Spirit of Wisdom and Piety;
"for a true sincere Piety is that which esteems
"God above every thing, which desires no-
"thing but him, which prefers his Favour
"before Thrones and Sceptres, and placing
"its whole Happiness and Crown of Rejoicing
"in him, is pleased, easy, and contented,
"under the Loss of all other Things besides." Such was that elevated Piety of St. Paul, which counted all things but Dung, for, or in comparison of, the Excellency of the Knowledge of Christ Jesus; Philip. iii. 8.

Ver. 9. *Neither compared I unto her any Precious-stone.*] Λιβον ἀτίμηλον, ὅτι ὁ πᾶς χρυσός, κ. τ. λ. Perhaps the true Reading may be, λιβον ἀτίμηλον τοπαζίον, *I did not compare unto her the invaluable Stone, the Topaz*: See Job xxviii. 19. where the Topaz and Gold are joined together in the same Verse, as not comparable to Wisdom: Nor does there seem any Occasion for ὅτι or πᾶς, the former probably is improper, and the latter unnecessary. But I submit this Conjecture to the Learned.

Ver. 10. *And chose to have her instead of Light.*] Ἀντὶ φωτός. Our Version seems faulty here, for tho' ἀντὶ is often used in the Sense it is taken by our Translators, it is probably improper in this Place: The Meaning here is, That I determined to have her for a Light or Guide; in which Sense ἀντὶ often occurs. The Vulgate accordingly reads, *Proposui pro luce habere illam*, and the Arabick, *Elegi ut esset mihi pro luce*, which is the Sense of Junius. Coverdale follows the Vulgate, and renders, *I purposed to take her for my Lyght*; to which agree the other ancient English Versions. Or the Meaning may be, that he chose her for the sake of her Light, *gratia lucis*. There may be also another Sense, that he chose her *præ luce*, before Light, because, as it immediately follows, *The Light that cometh from Wisdom never goeth out*, but after Light succeeds Darknes: See ver. 30. In all these Senses ἀντὶ is used by good Writers, whose Authority will warrant our Interpretation. Any of which is preferable to that in our Version. This and the two preceding Verses seem taken from Job xxviii. 15, &c. and are a close Imitation of that ancient Writer. Or they may refer to Prov. viii. 10.—xi. 18, 19.

Ver. 11. *All good Things together came to me with her, and innumerable Riches in her Hands.*] i. e. through her Hands. So the Vulgate, *per manus illius*, which the ancient English Versions follow. I have before observed, that this Writer often personates Solomon, and this long *Prosopœia* is spoken under that borrowed Character. This Verse refers to that Grant of Wisdom which is mentioned 1 Kings iii. where Solomon, upon his Advancement to the Throne, prays earnestly to God for the Direction and Assistance of Wisdom, without any mention made of Wealth, Honour, or Long-life; and God bestows upon him, for his disinterested Piety, the two former in great abundance, tho' unasked and even unexpected by him, together with Wisdom and Understanding to discern Judgment. The like Promise of additional good Things occurs in other Parts of Scripture, to such as seek God's Kingdom in the first place. And indeed throughout the whole History of the Old Testament, and particularly under the Mosaic Dispensation, Rewards and Promises are annexed to Piety or true Wisdom, and almost all temporal Advantages distributed in proportion to the Degrees of it, as favourable Seasons, Plenty, Fruitfulness, Health, Peace, Deliverance from Dangers, and Victory over Enemies; which tho' very valuable Privileges, and such wherein the Prosperity and Welfare of any Nation chiefly consist, are yet very far exceeded by those greater Blessings, and more worthy of God's Magnificence to bestow, reserved for the Righteous in another State. On the other hand, Wickedness, especially when it becomes general, draws down all the Scourges of God's Anger, Famine, Plague, War, Destruction, Bondage; and is the true Cause of the Ruin of whole Kingdoms. After this Account it may seem needful to mention the Curse which it brings upon private Families, which are often observed to dwindle away insensibly; and their Prosperity, like *Jonah's Gourd*, withers through the Venom of this Worm which preys upon its Vitals.

Ver. 12. *And I rejoiced in them all, because Wisdom goeth before them.*] Αὐτῶν ἡγήταια (ἡ-φία, i. e. Wisdom not only brings them with her, but conducts and heads them, like their Leader and Commander. The Geneva Bible renders, *For Wisdom was the Author thereof*; but the Rendering of Vatablus is more exact and judicious, *Ut quorum caput sit sapientia*, that Wisdom was the Head or most valuable of all the Gifts which God gave him. The Vulgate reads, without any Authority, *Quoniam antecedebat me sapientia*, which seems not so proper or agreeable to this Place.

Ver. 14. *Which they that use become the Friends of God, being commended for the Gifts that come from Learning.*] i. e. recommended to God, which is the better Rendering; and thus Coverdale's and the other ancient English Versions understand it, which read, *And are accepted with hym for the Gyfts of Wysdome*. Our Translators followed a corrupt Greek Copy in the first part of this Sentence, which read, ἐν οἱ χρησάμενοι, and the Vulgate and Arabick

rabie seem to have followed the same; and so do the most ancient *English Versions*: But we need no other Argument to prove this a corrupt Reading, than the Badness of the Greek, for *χρησόμεαι* does not admit of such a Construction. The *Alexandrian MS.* preserves the true Reading, *ὃν οἱ κλησάμενοι*, and the Syriac renders accordingly, *qui possederint eam*, i. e. they that possess Wisdom enter into Friendship with God, as the Margin rightly has it: See ver. 27 of this chapter, and ch. vi. 19. where the like Sentiment occurs. For Incorruption, as 'tis there called, or a Life led according to the Rules of Piety and Wisdom, *maketh us near to God*, and *to be allied unto Wisdom* is not only the way to obtain Immortality, ch. viii. 13. but is called, ver. 17. Immortality itself. But that Passage of St. Paul, *He that is joined unto the Lord is one Spirit*, 1 Cor. vi. 17. which can never enough be admired, points out the nearest Intimacy and Relation; such a happy and accomplish'd Christian is mystically one Spirit with God, by a spiritual and more noble Union than that of Flesh. Our Author probably refers in this Passage to *Abraham*, who had the singular Honour of so high a Title, for he was call'd, says St. James, for his Faith or Righteousness, *the Friend of God*, James ii. 2. and probably he should be so styled Gen. xviii. 17. where *Philo's* Reading is very observable, *μη ἀπικαλύψω ἐγὼ ὑπὸ Ἀβραὰμ φίλῃ μὲ*, which our Version wholly omits, and the LXX expresses not so fully. The like Observation may be made upon the ancient *Vulgate*, *Judith* viii. 26. where the Rendering is, *Pater noster Abraham per multas tribulationes probatus, Dei amicus effectus est*; of which there is no mention in the LXX, nor in our Translation of the Place: It shews, however, the Sense of those Interpreters. And the like Appellation we find given to *Abraham* by *Clemens Romanus*, *Clemens Alexandrinus*, and other Writers. See Note on ver. 27.

Ver. 15. *God hath granted me to speak as I would.*] *Ex animi sententia*, according to the *Vulgate*; but *Coverdale's* Rendering is preferable, *God hath granted me to talke wysely. Ut consuliè loquar*, says the Syriac; and *Vatablus* not less properly, *Sententiosè*. And so *Calmet*, *de parler d'une maniere sententieuse, & pleine de Sageſſe*, which the Greek Phrase *ἐν γνώμῃ* will well admit of. Some Copies express this by way of Prayer, *ἐμοὶ δὲ ὁ θεὸς εἰπῆν*, which is the *Marginal Reading*, and of the Syriac, and of St. Gregory, 23 *Mor. c.* 17. but there is no reason for such an Alteration, the Sense of our Version, which is followed by *Calmet* and all the Commentators, exactly agreeing with the Character of *Solomon*, whose Fame for Wisdom was such, that People came from all Parts of the World to hear and be instructed by it: And we have the Prayer for Wisdom at length throughout the whole ninth Chapter, so that it may seem here superfluous.

Ibid. *And to conceive as is meet for the Things that are given me.*] Or, more properly, to conceive, as is meet, of the Things that are given me. i. e. To have just and worthy

Sentiments of the Gifts which I have received, *D'avoir des sentimens dignes des dons que j'ai reçus*, says *Calmet*. Our Translators follow the *Vatican Copy*, which reads *διδόμεν*, which is the Sense likewise of the *Vulgate*, and of the ancient *English Versions*. The *Alexandrian MS.* prefers *λεγομένων*, which both the Syriac and *Arabic* Interpreters follow, and seems indeed the truer Reading.

Ver. 16. *All Wisdom also, and Knowledge of Workmanship.*] Even Wisdom itself, which Men are so apt to value themselves upon, and to boast of as their own, as being the supposed Fruit of their own Understanding, acquired with much Industry and Pains, must yet be acknowledged to come from God, *πᾶς πᾶρος ἢ φωτῶν*. The Heathens themselves ascribed the first Invention of the several Arts and Sciences to supernatural Assistance, and looked upon the Authors of them as so many Gods; as if it were out of the Power of unassisted Reason, or Man's bare Ingenuity, to make such useful Discoveries. But the Honour which they ignorantly ascribed to some deified Benefactor, with justice belongs to the true God; for as *Job* expresses it, *'Tis the Inspiration of the Almighty that giveth Men Understanding*, ch. xxxii. 8. But what are we to understand by the *Knowledge of Workmanship*, in the following part of the Verse? The present Reading of the *Alexandrian*, and the other Copies, is *ἐπιστήμης*, which seems to be a Mistake, for no such Word is to be met with; I think the true Reading is, *ἐπιστήμης*, which is very properly expressed by, *The Knowledge of Workmanship*, in our Version. *Vatablus* renders with great Judgment, *operum scientia*. And the *Geneva Bible* expresses it accordingly, *The Knowledge of the Workes*, i. e. Works of Art. The Sense is, that the Attainment to a great Perfection in these is the Gift of God, and cannot be complete without his Inspiration and Assistance: For I am rather inclined to think, from the manner of Expression, that Wisdom and Knowledge are not to be taken here in their usual high Sense, and as they generally are in this Writer, and in the Book of *Proverbs*, but mean only extraordinary Skill or Accomplishment in Work. Thus *Exod.* xxxi. 3. (which I am persuaded this Passage refers to, and probably ch. viii. 6.) it is said, that God called *Bezaleel* for the Work of the Tabernacle, and filled him with Wisdom and Understanding, and Knowledge in all manner of Workmanship, where *ἐπιστήμη*, *ζωέσις*, *σοφία*, are all used by the LXX to express a great Perfection in manual Skill. And what follows in Ver. 6 of that Chapter, is very observable, *In the Hearts of all that are wise-hearted, or ingenious, I have put, says God, Wisdom, that they may make all that I have commanded them*; i. e. God, by an Inspiration from above upon this Occasion, endued the Minds of all such ingenious Persons as were employed with an extraordinary Skill, which they could never have attained to by their own Industry, at least not so soon, nor so perfectly, as to go immediately and skilfully about

about the building of the Tabernacle in the Manner he designed it. See *Patrick in loc.*

Ver. 17. *To know how the World was made.*] Tho' Philosophy, through the Improvements which it has received in every Age, may be able to explain the Operations of the Elements; how the Clouds are engendered, the Rain and Thunder produced, the Treasures of the Snow and Hail collected, and *where is the Way in which Light dwelleth*, may judge of the Force, Qualities, and Temperature of the Elements, and the sensible Effects which they have upon human Bodies, and understand the other Phænomena of Nature, which follow in this Chapter, and are enumerated more at large *Job xxxviii.* where God proposes the like Questions, and challenges *Job* to answer them; yet this important Truth of the Creation of the World can only be certainly known, and truly understood, by Communication from God, or Revelation in his Word: For neither can Reason, nor Philosophy, nor the best Account in profane History, which takes in only temporal Facts and Events, give any Satisfaction about the Original of the World which we inhabit, whether it had a Beginning, how or when it was made, by whom or to what End it was created, how it is supported and governed, whether it is continually decaying, or to last to all Eternity: We learn nothing certain from thence, what we really are Ourselves, what is our Original, Nature, Design, and End. Whereas divine Wisdom, imparted by God, and contained in sacred History, teaches us in a few Words all these great Truths; That the World was not the Product of Chance, but the Work of God's Power, that it was made in Time, that he made it out of nothing, or rather called it into Being by his almighty Fiat, according to, and in the manner related in, the Book of *Genesis*, so denominated from containing the true Account of its Creation; that his Providence continues it in being, and God is almighty in that respect likewise; that Man, the Lord of the Creation, sprung from the Dust, and is resolvable into it at God's Pleasure; that his infinite Wisdom is no less displayed in the Beauty, Symmetry, and Contrivance of the World, than his Omnipotence in the Act of Creation; and in this latter Sense I find the *Vulgate* understands this Place, which renders *dispositionem orbis terrarum*, which seems rather to include the Nature and Constitution of the World, its Order and Economy, the Arrangement and Union of the several Parts, their wonderful Correspondence, Relation, Harmony, and mutual Dependence, for the Good of the Whole. But in either Sense, divine Wisdom is the best Instructor, it shews when this Beauty and Order first existed, who is the *ὁ θεὸς καὶ αὐτὸς ποιητὴς*, ch. xiii. 3. and the Fountain of all Perfection. *Calmet* observes, that the Author here designed by his Elogium, to set forth the Superiority of divine Wisdom, and to advance it above the Theology or Philosophy of the Heathens, *d' elever la vraye sagesse au dessus de la philosophie des Gentils*: Comment. in loc.

Ver. 18. *The Beginning, Ending, and Midst of the Times, the Alterations of the Turnings of the Sun, &c.*] *Origen* understands by *Times* here, the most early, the future, and the present Times, *Hom. 21. in Luc.* *St. Ambrose* reads *rerum*, instead of *temporum*, and expounds the Place, of Things done in ancient Times, of Events to come to pass hereafter, and the Transactions of the present Age: *Lib. ii. de Abrah. c. 7.* *Grotius* understands it, of the several Seasons of the Year, their Beginning, Continuance, and Ending, and their successive and regular Returns, which is most agreeable to the Context: The Sense of the Whole seems to be, that *Solomon* knew the greatest Elongation or Distance of the Sun from the Earth, and its nearest Approach to it; the *Solstices*, *Solstitiorum vicissitudines*, says *Vatablus*, the *Equinoxes*, and all the Alterations which proceed from its Course and Motion through the *Ecliptick*; as the Change of the Seasons, the Vicissitude of Day and Night, the Succession of Time, and the Revolution of Years. As these *Phænomena* succeed one another in the Account of this Writer, almost as regularly as they do in the Heavens, 'tis surprizing that the *Vulgate* here should translate *τροπῶν ἀλλαγῆς*, *Morum mutationes*, which has no manner of Connexion with the Subject. Our *Translators* have rightly judged in applying it to the Sun, and by attending to the Sense of the Context, have avoided the Equivocalness of the *Greek*.

Ver. 19. *The Circuits of Years, and the Positions of Stars.*] *Ἐνιωτῶν κύκλῳ*. By *κύκλῳ* in the *Plural Number* I would rather understand the Cycles of Years, the Lunar and Solar Cycles, especially if these were known and used in this Writer's Time; and *ἀστέρων θέσεις* I would rather translate the *Places* of the Stars, *i. e.* the Longitude and Latitude of them, which the Word *Position* does not so strictly express.

Ibid. *The Violence of Winds.*] *Πνεύματων βίας*. *Junius* renders, *Spirituum vires*, by which he understands the Powers and Faculties of the human Soul: He thinks the mention of Winds and their Force very absurd in this Place, and supports his Conjecture from the very next Sentence, which contains the *Reasonings of Men*. *Origen* reads, *Spirituum violentias*, and understands the Passage, of the Power and Violence of Evil Spirits; which is a probable Interpretation enough, if there was any Foundation for the Tradition which he mentions of *Solomon's* writing several Books *de Exorcismis*: *Homil. 21. in Luc.*

20. *The Natures of living Creatures, and the Furies of Wild Beasts.*] *Calmet* renders, *l'instinct des bêtes, ou leur penchant*; the Temper, Inclination, or Instinct of Beasts. This is agreeable to what is recorded of *Solomon*, *1 Kings iv. 33.* that he spake of Beasts, and of Fowl, and of creeping Things, and of Fishes. And the Account in the latter part of this Verse, viz. his great Skill in the *Diversities of Plants, and the Virtues of Roots*, answers to the former part of the Place referred to, viz. that he spake of Trees, from the Cedar-tree that is in Lebanon, even unto the Hyssop

Hyssop that springeth out of the Wall. It is obvious to observe, that this Writer very frequently assumes several Particulars in the Character of the real Solomon, with an artful Design to pass for the same Person, and to make his Pretences more plausible, and his Judgment more infallible.

Ver. 21. *And all such Things as are either secret or manifest, them I know.*] Ὅσα τέ ἐστὶν κρυπτά καὶ ἐμφανῆ ἐγνων, which is the Reading in all the printed Copies, and followed by our Translators; but there seems to be a Mistake in all the Editions: For where is the great Wonder in Solomon's knowing Things that are manifest; or what Glory is there or Excellency in any Man to make such a Discovery? The true Reading undoubtedly is ἀφανῆ, which is confirmed by the *Alexandrian MS.* by *Eusebius, Præp. Evang. lib. ii. c. 7.* and *St. Ambrose De Abrah. lib. ii. c. 7.* The Comment also of Messieurs *Du Port Royal* takes it in this Sense, *J'y ay appris tout ce qui estoit caché, & qui n'avoit point encore esté decouvert; i. e.* such Things as have not yet been discovered. The *Vulgate* very justly renders, *Quæcunque sunt absconsa aut improvisa didici*, which *Coverdale's Version* follows, *All such Thynges as are secret and not loked for have I learned*; which is the Rendering likewise of the *Doway Bible.* Γινῶμαι seems also a better Reading than ἐγνων, as it agrees with εἰδέναι, which goes before, especially as it is connected with the *Conjunctive Particle* τέ.

Ver. 22. *For Wisdom, which is the Worker of all Things, taught me.*] Wisdom may be considered either as a divine Attribute, the infinite Wisdom of God, or as it is in some measure made known to, and participated by, a finite Creature, not as the natural Property of the Creature, but as a superadded Gift of God: It is capable therefore of very exalted Epithets, as it is the Wisdom of God, such as, πάντων τεχνίτης, μονογενὴς, ἀκάλυπτος, παντοδύναμος, παντοπισκοπος, and all that follow in the 25th and 26th Verses. But Wisdom considered in Man as the Gift of God to him in proportion as he deserves it, will admit of inferior, yet proper, Epithets, as ἀπὸ πάντων χωρὲν πνευμάτων, νοεῶν, καθαρῶν, καὶ εἰς ψυχὰς ὁσίας μεταδίδουσα φίλος Θεὸς καὶ προφῆτας κατασκευάζει, ver. 27. *It is a Treasure that never faileth*, ver. 14. *It may be communicated liberally to others*, ver. 13. *It maketh Men speak wisely, and conceive as is meet*, ver. 15. *It is more to be desired, as being more profitable than any thing else, and teaches the Cardinal Virtues, and every thing useful to be known*, ch. viii. 5, 6, 7, 8. All the other Epithets, as νοερόν, ἅγιον, λεπτόν, τεχνόον, ἀμόλυντον, ἁφές, ἀπήμαντον, φιλάγαθον, &c. will suit Wisdom, either as original and essential in God, or as it is communicated to, and may be considered as derivative in, Man; for as *Calmet* very judiciously observes, *Ce qui est dit dans ce livre touchant la Sagesse, s'entend tantôt de la Sagesse créée, & tantôt de la Sagesse créée & inspirée aux hommes*: This Distinction is very necessary for the right understanding this Chapter.

Ver. 22, 23. The Author here, in his Enumeration of the several Excellencies and Perfections of Wisdom, seems to use different Words of the same Signification, to set forth his Description the more copiously, and for the stronger Conveyance of his own Sentiments: But perhaps upon a nicer Attention to the peculiar Force of the Greek Words, and to their Order and Situation, a separate consistent Sense may be given to each Epithet: Thus ἅγιον, and ἀμόλυντον commonly give the same Sense, but in strictness are different; as are also διερκετικόν and ἀπήμαντον: The Negative in either Case falls short in Sense of the positive Epithet. Our Translators indeed, who render ἀπήμαντον, *not subject to Hurt*, i. e. incapable of receiving Hurt, have explained away the true Meaning of the Word (see the Note on ch. i. 4. where the like Mistake in our Version is taken notice of) it means rather, not disposed or inclined to do Hurt, and would be better rendered harmless, innocuus, according to *Vatablus*, the same as ἀπήμων. The *Geneva Bible* renders, *not hurtful*; and *Coverdale's* and the other ancient *English Versions*, following the *Vulgate*, *swete*; which yet falls short of διερκετικόν, which means not only *Inoffensiveness*, but a *Readiness* to do positive Acts of Kindness. Βέβαιον and ἀσφαλὲς differ likewise in Degree; for here the Negative expresses more than the Positive, viz. such a Steadfastness as is not to be moved or shaken. Among the Positives, τεχνόν and ἁφές give commonly one Sense, but they may be understood differently; the first may be expounded *eloquent*, see ch. x. 21. the latter *clear*, or *manifest*.—The Difference between λεπτόν, δεινότης, and ὀξύ, will best be explained by a parallel Passage, *Heb. iv. 12.* Ζῶν καὶ ὁ λόγος καὶ Θεός, καὶ ἐνεργής, ὁ πρῶτος καὶ ὁ ἔσχατος μάχαιρα, καὶ δικνύμενη ἄχρη μερισμῷ ψυχῆς τε καὶ πνέματος, ἀρμῶν τε καὶ μυελῶν, καὶ κελύκος ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. Λεπτόν, *subtil*, i. e. piercing into the Secrets of Mens Hearts, answers to the latter part of that Verse; δεινότης answers to ἐνεργής in the beginning, i. e. active, or operative, which is more expressive than *lively*; ὀξύ may as well signify *sharp*, and so indeed *Coverdale's Version* has it, and the *Vulgate*, and *Junius*, and then it answers to πρῶτος καὶ ἔσχατος μάχαιρα, in the middle; which Passage will equally explain the 24th Verse of this Chapter.—By μονογενὴς, πολυμερὲς, may be understood, that Wisdom is in its Origin or Foundation simply one and the same in God, *la même*, says *Calmet*, *en substance & en nature*, but variously expressed, and infinitely diversified in his Works. The Thought is not very unlike that of *St. Paul*, *There are diversities of Gifts, but the same Spirit; and there are diversities of Administrations, but the same Lord; and there are diversities of Operations, but it is the same God, that worketh all in all*; 1 Cor. xii. 4, 5, 6. in which Sense it is further said of Wisdom, ver. 27. that, *being but one, she can do all things, and remaining in herself, she maketh all things new.* See Note on that Place.

Ver. 23. *Going through all understanding (i. e. intellectual) pure, and most subtil Spirits.*] This may be understood in two Senses, according to the different Reading of the Greek; our *Version* follows the *Vatican Edition*, which reads, *ἀπὸ πάντων χωρὲν πνευμάτων νοερῶν, καθαρόν, λεπτότατον*. According to that, the Sense is, that Wisdom, as a divine Attribute, not only penetrates into Things Corporeal, but Things Spiritual and Intellectual, is not only a Discerner of the Thoughts and Intentions of the Heart, but the several Orders and Degrees of Intellectual Beings, even the most pure and invisible Spirits, how knowing or subtil soever, are subject to it, and within its Influence.—The *Vulgate* reads in the *Nominative Case*, *intelligibilis, mundus, subtilis*, which *Coverdale's Version* and the *Syriac* follow, from a Copy, doubtless, which read, *νοερὸν, καθαρὸν, λεπτότατον*, still applying each particular Epithet to Wisdom itself, exclusive of the Consideration of other Spirits.

Ver. 24. *For Wisdom is more moving than any Motion; she passeth and goeth through all things by reason of her Pureness.*] The Account of *Camilla's* Swiftneſs, according to *Virgil's* beautiful Description of it, is surprizing and incredible :

— *Affueta pedum cursu prævertere ventos.
Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læſisset aristas:
Vel mare per medium, fluctu suspensa tumentis,
Ferret iter, celeres nec tingeret æquore plantas.*
Æneid. lib. vii.

No bodily Motion can be conceived to exceed this in Quickness; but the Spirit of Wisdom being Incorporeal, and by reason of her Pureness, not meeting with any sensible Resistance or Impediment, far surpasses it; nay, she is quicker than Thought, because she pervades the Mind itself, is not only present to Mens Thoughts, but prevents and influences them: *She meeteth them*, as this Writer elegantly expresses it, *in every Thought*, ch. vi. 16. *Elle vient au devant d'eux dans tous les bonnes pensées qu'ils forment*; and powerfully acts upon the Will to put such good Thoughts and Resolutions into practice. And this Power she exerts in an Instant, and carries her View through all things at the same Time, which perhaps is *Fulgentius's* Meaning, when he translates this Place, *Attingit ubique propter suam munditiam*, De Persona Christi, lib. ii. In this Sense Wisdom may be said to be, *Permeator universitatis*; which short Sentence of *Seneca* is more expressive, than the many metaphysical Circumlocutions of the School-men.

Ver. 25. *She is the Breath of the Power of God.*] Ἀτμὴς ἡ τοῦ Θεοῦ δυνάμειος, i. e. the Afflatus of the Almighty; where Ἀτμὴς, even applied to eternal Wisdom itself, is not such a degrading or diminutive Term, as *Capellus*, in his Strictures upon this Book, has represented it; for Ἀτμὴς may be considered as equivalent to πνεῦμα; and our *Translators*, we may observe, render accordingly Ἀτμὴς by *Breath*:

But it certainly stands clear of that Objection, if understood of infused or derivative Wisdom, communicated from God to his Saints and Prophets in such Degrees and Proportions as were necessary. *Plato* makes use of the same Image, and represents Wisdom as a Vapour, or Spark of Celestial Fire, communicated from Heaven to Men; *Plato in Protag.* The like Thought is to be met with in *Philo*, De Somniis.

Ibid. *A pure Influence flowing from the Glory of the Almighty.*] Ἀπόρροια δόξης, i. e. a pure Efflux or Emanation issuing from God's Glory; which is more agreeable to the Greek than *Influence*, which our *Version* uses. The *Vulgate* reads, *Emanatio quædam claritatis*, which the ancient *English Versions* follow: Or it may be rendered, in fewer Words, a glorious Emanation of the Deity. Some of the primitive Writers express themselves in like manner concerning the λόγος, whom they style πρόσωπον Θεοῦ: We meet with the like Expression, *Eccles. v. 6.* which a learned Writer translates, *The Personating Shechinah of God*, Tenison on Idol. p. 334. And for the same Reason he is called *The Angel of his Face*, by *Philo* and the ancient Jews, because he truly reflected the Glory of his Person.

Ver. 26. *She is the Brightness of the everlasting Light.*] i. e. Wisdom is an Effulgence or Ray streaming from the original Fountain of Light, the Resplendence of the eternal Glory, and the Reflexion of its Brightness. *St. James* accordingly styles God, from whom all Wisdom and Illumination proceed, Πατήρ ὁ Φῶτος, ch. i. 17. 'Tis observable that the Word used by our *Author* for Brightness, is ἀπαύγασμα, the very same that is made use of in the Epistle to the *Hebrews*, ch. i. 3. which by *Estius* upon the Place is very properly rendered *deradiatio*: See also *Leigh's Critica Sacra in voce* Ἀπαύγασμα. This Similitude of a Ray from the Sun, or Light from Light, must be allowed to be a fine Illustration, and a proper Representation, of the infinite Wisdom of God, considered as a divine Attribute; and the same has been applied to illustrate the Consubstantiality of the λόγος. Thus *Justin Martyr* says that he proceeds from the Father, ὡς ὑπὸ τῇ ἡλίου φῶς, as Light from the Sun; and in another Place, ὡς ὑπὸ πυρός πυρρῆς, as Fire from Fire; *Dial. cum Tryph.* And by the *Nicene Council* he is call'd more closely, Light of Light: But whether any such Notion is here meant, or the λόγος described by our *Author*, shall be considered under the next Words.

Ibid. *The unspotted Mirror of the Power of God, and the Image of his Goodness.*] Limpidissimum divine virtutis speculum, according to *Vatablus*; i. e. she is the true and unſullied Glass, in which we may discern the Beauty of God's Works, which therefore reflects his Power in the strongest and best light, and exhibits the Perfection of his Goodness. One cannot help observing, that from ver. 21. to the End of the Chapter, the Epithets thicken, and that the Character of Wisdom is expressed

pressed in a very sublime Style, a Magnificence and Grandeur of Language, and in Terms seemingly importing Divinity itself. Hence some have taken occasion to imagine, that something more and higher is contained herein than an Encomium of Wisdom considered in its highest Denomination, as a divine Attribute, and have applied therefore these Passages to the Person of the λόγος, or to the Holy Spirit. And indeed it must be confessed, that however originally intended, they may, by way of Accommodation, be so used and applied, and considered as expressive *Similies*, to illustrate the eternal Generation; nor is the Manner of Expression very unlike that of *Heb. i. 3.* which is very full and explicit on that Occasion: And it must be farther allowed, that these Passages have been so understood and explained by most of the *Commentators*, and even some of the *Fathers*, many of whom use Expressions concerning the λόγος very much resembling these, and endeavour to explain that Mystery by the very same Similitudes and Illustrations: See *Justin Martyr, Dial. cum Tryph. Epiphan. in Anomæo. Hæres. c. 3. & cont. Aetium. Hæres. 76. Holstenii Dissert. 2. in loc. quæd. Concil. Nicæn. and Waterland's Serm. passim.* And some of the primitive Writers, to confirm their Point, have actually quoted and argued from these very Passages; see particularly *Fulgentius De Persona Christi, ad Trasimund. lib. ii. Philo*, who speaks the Sentiments of the ancient *Jews*, and is by some thought the Author of this Book, from its great Resemblance to many of his Notions, has some Expressions, in relation to the λόγος, very similar to these, *De Confus. Linguar. and De Monarchia*, which others, with more Probability, contend he borrowed from hence. But as this kind of Reasoning, drawn from Authorities, is precarious and inconclusive, and slender or suspicious Proofs are really disserviceable to a Cause; and as that great Mystery, of the eternal Generation and Co-equality of the λόγος, is sufficiently established by canonical and undoubted Scripture, and wants not to be defended by any disputed Testimony, *non tali auxilio, nec defensoribus istis*; I rather incline to the following Sense, *viz.* That the *Writer of this Book*, who personates, and, as far as he can, imitates *Solomon*, observing in the *Book of Proverbs*, particularly *ch. viii.* how Wisdom is praised under the Character of a Divine Female, or Celestial Beauty, pursues the same Figure or Image in a more copious and encomiastic way, using indifferently Wisdom and the Spirit of Wisdom, as the same beautiful Object, which he loved, and desired to make his Spouse, &c. But tho' he speaks of her as an intelligent Person, and personal Acts are ascribed to her, yet this seems to be a figurative way of writing, taken, as I said, from *Solomon's Proverbs*. And if the well known Passages in the Chapter above cited be scarce allowed to be understood of the λόγος, (see *Bishop Patrick's* Argument to that Chapter, and the Writers in the *Trinitarian Controversy*) much less reason have we to assert

these Passages of the *Book of Wisdom* to belong to the λόγος, or to the *Holy Spirit*, considered as *Persons in the Godhead*. For if this Encomium be supposed to come from any (*Hellenistic*) *Jew*, or even from the Pen of *Solomon*, such Titles and Attributes of the Divinity, if interpreted of the λόγος or *Holy Spirit*, seem incompatible with those Times. I am therefore more inclined to understand this high Encomium, of a divine Attribute; the infinite Wisdom of God, communicated sometimes, according to the Exigence of the Occasion, to his Saints and Prophets in different Portions, as a Drop from his Fulness, *ver. 27.* and then there will be no occasion to suppose these Passages to be an Addition or Interpolation of some *Christian* Writer, who borrowed Ideas and Expressions from the *New Testament*, which seems to be the Sentiment of *Grotius* with respect to many Passages of this Book; but how far his Conjecture is right, and whether 'tis always safe to follow him, I shall not determine. I shall only subjoin *Calmet's* Remark upon this Assertion, and answer in his Words: *Grotius s'est imaginé que ces passages y avoient été ajoutez par quelque Chrétien depuis la mort du Sauveur; ce qui est contre toute sorte d'apparence, ces passages étant tellement liez avec la suite du discours, qu'on ne peut les en separer sans violence: Pref. sur le livre de la Sagesse, i. e.* "The Passages objected against are so interwoven with the rest of the Subject, and have such a necessary relation to the Context, that they cannot be separated without manifest Violence." And the same learned Writer there observes, that this Author often speaks of Wisdom, considered as an Attribute only, even in the most pompous and magnificent Terms, and applies to it that which in strictness only belongs to the Deity itself. In his Comment upon this Place he has this farther Remark, which will justify my Sense of it: "That as it is very common in natural Cases, to assign to the Effect many Properties and Attributes of the Cause; so in Matters Spiritual, that Perfection is frequently attributed to Qualities proceeding from God, which strictly belongs only to the Holy Spirit which communicated them."

Ver. 27. And remaining in herself, she maketh all Things new.] i. e. She is the Author of all Changes and spiritual Renovations, tho' herself remains unchangeable; *Toujours immuable en elle-même, elle renouvelle toutes choses.* *St. Austin* explains this Renovation, and shews from whence it proceeds; *De plenitudine ejus accipiunt animæ, ut beatæ sint, & participatione manentis in se Sapientiæ renovantur, ut Sapientes sint: Confess. lib. vii. c. 9.* The Scripture furnishes us with many Instances of her good Offices and Kindness to Men in this particular; all Graces are ministered to us by her, and she purifies the Soul, to make it fit to receive them; she enlightens Mens Understandings with the Knowledge of saving Truths, disposes and inclines their Wills to virtuous and holy Actions, and comforts and supports

supports them in the Discharge of their Duty under the greatest Difficulties and Discouragements. And tho' her Communications are so various, and, with respect to all Ages and Nations, may be considered as infinite, yet her Nature continues unchangeable. What *Plato* says of God with a very remarkable Emphasis, is very applicable to her, *ἐδέξατο, ἑδαιμῆ, ἑδαιμῶς, ἀπολαύων ἑδαιμῶν ἐνδένε*. *Plato* in *Phæd.*

Ibid. And in all Ages entering into holy Souls, she maketh them Friends of God, and Prophets.] *Kalà ῥηέας*, which may be interpreted either of Ages or Nations; the *Vulgate* takes it in the latter Sense. This Observation is not only true of *Abraham*, see Note on ver. 14. and *Moses*, whom God favoured in an especial manner, and admitted to a more particular Intimacy, *Exod.* xxxiii. 11. *Philo De Mose*, lib. i. but of *David*, whom God took away from the Sheep-folds, that he might feed Jacob his People and Israel his Inheritance, *Psal.* lxxviii. 71, 72. The like may be said of *Joseph*, and the other Instances of this Truth, mentioned by this Writer in the tenth and eleventh Chapters; from whose History it appears, that Divine Wisdom, without any respect of Persons, in every Age and Nation, makes choice of such as are well disposed, to confer her Favours and Blessings on, and sanctifies them, by her Inhabitation and Presence, for her own great Purposes. True Religion, indeed, seemed for some time as it were confined to *Judea*, and the *Jews* to have been only entrusted with Sacred Truths; but yet we sometimes find the Spirit of Wisdom discovering herself to other People, and enlightening them amidst their Ignorance and Darkness. It is more than probable, that God made uncommon Discoveries of himself to *Job*, and that in proportion to the Greatness of his Sufferings, he was favour'd with a greater degree of Light and larger Communications of divine Knowledge: See *Bp. Sherlock*, *Dissertat.* 2. The like may be observed of *Balaam*, who, according to Scripture, heard the Words of God, and knew the Knowledge of the Most High, *Numb.* xxiv. 16. which implies some Discovery of God's Will to him; and as a Prophet, he foresaw and foretold what should happen in the latter End; and particularly, has left a very remarkable Prophecy relating to the Messiah. We are sometimes surprized with uncommon Discoveries, and the several important Truths therein scattered, seemingly above the reach of mere unassisted Reason, are enough to convince us, that Divine Wisdom has communicated itself in all Ages, and conversed with her Favourites in every Generation. As to the Gift of Prophecy here mentioned, 'tis certain, that the Qualifications that did fit a Man for the Prophetical Spirit, which rendred him *habilem ad prophetandum*, were inward Piety, true Wisdom, Probity, and Virtue. The Rabbins universally agree in this, that the Spirit of Prophecy never rested but upon a wise and good Man; and no Instance, says *Maimonides*, *More*

Nevoc. par. 2. can be mentioned of its ever dwelling in a vitious Person, unless he had first reformed himself; and among the preparatory Dispositions for obtaining it, he reckons the Perfection of virtuous Qualities or Manners, a Heart purified and free from sinful Affections and sensual Passions. Hence we find, that anciently many were trained up in the way of School-Discipline, and fitted by religious Nurture to become *Candidati Prophetiæ*; see *Smith's Sel. Disc. on Prophecy*, c. 8, 9. And the several Schools of Education at *Naiotb*, *Jerusalem*, *Bethel*, *Jericho*, *Gilgal*, were only so many Colleges for disciplining and training up young Scholars in those preparatory Qualifications which might more dispose them for the Gift of Prophecy.

Ver. 29. For she is more beautiful than the Sun—being compared with Light, she is found before it.] This is true of Wisdom, considered as a Divine Attribute, in many Respects: 1st, Because the Sun, the Stars, and the whole System of inanimate Bodies, are not fit to be opposed in Value to the human Mind or Spirit; for the enlarged intellectual Powers, and improved Faculties of the Mind, can arrive at the Knowledge, and explain the Glories, of the Firmament; whereas the Sun, tho' a most glorious Body, is utterly insensible, and has no Consciousness of that Light which he gives to others: Which Prerogative of the Mind, *Tully* finely remarks; *Nec vero illa parva vis est rationis, quod eorum ipsorum, quæ ad spectu sentiuntur, nullum aliud animal pulchritudinem, venustatem, convenientiam partium sentit*: *Cic. de Offic. lib. i.* 2dly, As Divine Wisdom formed and fashioned the glorious Body of the Sun, it is not only prior to it, or before it in point of Time, which is the Sense of the *Vulgate*, but it must be, in the order of Causes and Effects, more beautiful and excellent than any or all the Creatures; *Vatablus* therefore renders with great Judgment, *Luci comparata, potior deprehenditur.* 3dly, The Sun cannot make that which is deformed or ugly to be beautiful, and his Light is often hurtful and injurious to tender and diseased Eyes; his Beams are sometimes too bright to be born, they not only dazzle and confound, but frequently hurt and weaken the Sense: But Wisdom never offends by its Excess, the brighter and more heavenly it is, the more she pleases, and where she finds any moral Defects or Imperfections, she removes or amends them. Is the Soul polluted and disfigured by Trespasses and Sin? Divine Wisdom purifies it by the Infusion of her supernatural Grace. Do any wander in Darkness and Error? she guides and assists them by the Brightness of her saving Truths. Are any sensible of their sad Estate, and really desirous of a Cure? she giveth Medicine to heal their Sickness. So that what was said by *Tully* of Virtue, and has been so justly applauded, is equally applicable to the Spirit of Wisdom, *That could we behold all her Charms, the whole World would be infinitely in love with her*; *Cic. Off. lib. i.*

C H A P. VIII.

The ARGUMENT.

THE Praise of Wisdom is continued, which, upon a Comparison of the most desirable Things in life, is shewn to be preferable to them, and, from an Induction of several valuable and weighty Particulars, she appears to be the Procurer of such great Advantages, and ought therefore to be honoured and followed after by such as have the greatest Regard to their own Happiness. The Chapter concludes with the proper Dispositions to obtain Wisdom.

Ver. 1. *Wisdom reacheth from one End to another mightily, and sweetly doth she order all Things.] i. e.* The Divine Wisdom is infinite and immense, extends itself throughout the whole World, and does every thing in it mightily, that is, effectually, in respect of the End, and sweetly, that is, without any Violence or Difficulty in the use of the Means. This is the Sense of the Arabic Version: *Porrigit autem sese, ab extremo terrarum orbe ad extremum usque integrè.* St. Bernard expounds it in the same manner: *Attingit à fine usque ad finem, i. e. à summo celo usque ad inferiores partes terræ: à maximo angelo usque ad minimum vermiculum, substantiali quâdam & ubique presenti fortitudine, quæ utique universa potentissime movet, ordinat, & administrat suaviter, i. e. sine necessitate aut difficultate:* Bern. Lib. de Grat. & Lib. Arbitr. See also *Fulgentius de Persona Christi, lib. ii.* But by *sweetly*, we may further understand the Manner in which the Divine Wisdom works upon Mens Minds; for she begins the great Work of Salvation in Mens Hearts, by overruling them through her Motions and Impressions, inclining them to their Duty, and assisting them in the Performance of it; and at length, having happily perfected it, she conducts them to Glory and a blessed End of their Labours. But tho' she reaches from one End to the other of this important Event, and acts powerfully upon the Soul to bring it to pass; yet she does it sweetly, and without any Violence or Inconsistence with Mens free Agency; she encourages them by all the endearing Methods, and in the most engaging Manner, to their Duty; and by this amiable Mixture of Sweetness, tempers and softens the Yoke, which would otherwise be complained of as hard and rigorous. — Some have understood these Words of God's Foreknowledge, that his Prescience reacheth to the End of the World, and by it he foresaw from all Eternity all future Events, even to the Consummation of all things; so that when the whole Mystery of God's Dispensations shall be finished and unravelled, it will appear, that nothing is contained in them but what God had formerly foretold and declared by his Prophets. (See *Louth's Preface to his Comments.*) And to this Purpose he applies what *Isaiab* says of God's Foreknowledge, ch. xlv. 10. that *he declares the End from the Beginning;*

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Ver. 30. *For after this cometh Night.]* That Wisdom does thus exceed the Light, is manifest from this farther Argument, because Night constantly succeeds the Day, and therefore the Light is as constantly interrupted by Darkness. But Divine Wisdom admits of no such Privations or Inequalities; it has no Mixture of Light and Darkness, of Good and Evil, but is always the same, Yesterday, To-day, and for ever. St. Austin reasons in like manner upon the Transitoriness of worldly Things; *Omnis iste ordo pulcherrimus rerum valdè bonarum, modis suis peractis transiturus est, mane quippe in eis factum est & vespera:* Confess. lib. xiii. c. 35. But St. Chrysostom comes nearest this Writer, and has the very same Thought applied to Grace; *ἐχ' ἑταίρος ὁ κόσμος ἐστὶ λαμπρότερος, κ. τ. λ.* Non sic mundus clarus est oriente sole, ut anima illustratur & splendidior fit, à Spiritu gratiam recipiens: Hanc nempe lucem & volentibus nobis & nolentibus nox subsequitur (τὸ πρὸ μὲν ᾧ ἀγάθει) ὡς, which are the very Words of our Author) illum verò radium tenebræ non nōrunt: Homil. 21. ad Pop. Antioch.

Ibid. *But Vice shall not prevail against Wisdom.]* If we attend only to what passes ordinarily in Life, this Observation may perhaps seem not to be altogether just or well grounded, for human Wisdom, or that which God is pleased to communicate to Mankind, is subject to many Frailties: As the bewitching of Naughtiness will obscure Mens Reason, so the wandering of Concupiscence quite perverts and undermines it, ch. iv. 12. Such as have been admired in all other Instances for their Wisdom, have been hurried away by sinful Passions; and the finest Understanding has been found a weak Fence against a criminal Passion. Solomon himself is a lamentable Instance of this Truth, who fell shamefully, notwithstanding his singular Accomplishments; and his Wisdom served only to heighten his Transgression and Disgrace. We must understand this Writer therefore of Divine Wisdom, which Sin cannot approach, nor its Contagion fully, much less can the Power of it prevail over her. Grotius understands this Place of Adversity, and refers to *Matth. vi. 34.* where *καταρα*, the Term here used, is taken in that Sense. According to this Acceptation the Opposition is no less just and beautiful, for as Prosperity is the Sunshine of Fortune, so Adversity may be considered as its Shade; in this view, the Meaning is, that however dark the Cloud may be, which hangs over a good Man, yet shall it not overwhelm him; tho' Misery be his Lot, as it is too often the Fate of Goodness, yet shall it not get the better of him: *We are troubled on every side,* says St. Paul, speaking of himself and other suffering Christians, *yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;* 2 Cor. iv. 8, 9. And even in such a sad Catastrophe, when Vice is so triumphant and successful as to destroy a good and virtuous Man, yet if we take in the Consideration of another Life, the Righteous, however afflicted or tormented, will be found to have come off Conqueror.

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Place; and in *Exod. xxxi.* where Works of different sorts are mentioned, *ἔργα* is the Term used often upon the Occasion.

Ibid. *Who of all that are, is a more cunning Workman than she?* *Τῆς αὐτῆς καὶ ὀντων μακρόν ἐστι τεχνίτης*; The ancient *Vulgate* reads, *Quis horum quæ sunt magis quam illa est artifex?* which can neither relate to Persons nor Things; as different Interpreters have understood the Place; not to the former, as our *Version* takes it, for then the Reading should be, *Quis horum qui sunt*, &c. not to the latter, as *Coverdale's Version* and the *Geneva Bible* have it; for then it should be, *Ecquid horum quæ sunt*, &c. or something to that effect, and in the *Greek*, *Τί καὶ ὄντων*, as in the Verse foregoing 'tis, *Τί σοφίας πλεονώτερον*. I think, therefore, the Sense of this Place has hitherto been mistaken, and that the true Rendering of it, as it stands connected with the Context, is, "If Wisdom is so good a Worker as to work all Things, who has a better Claim, or is more likely to be the Maker, καὶ ὄντων, of all things existing?" This Sense the very Placing and Structure of the *Greek* points out to us; 'tis likewise the Meaning of the *Vulgate* quoted above, and probably of *Junius*, who renders, *Quis eorum quæ in natura sunt, artifex potius est quam ipsa?* *Messieurs du Port Royal* understand it of Wisdom, as being the supreme Directress and Architect, by whom all Things were made, *Qui a plus de part qu'elle dans cet art, avec lequel toutes choses ont esté faites?* See *Rom. iv. 17.*

Ver. 7. *If a Man love Righteousness, her Labours are Virtues.* This is obscurely expressed: The Meaning is, that Wisdom produces the several following Virtues, or that they are her Work; for the very End and Scope of Wisdom is, to make Men just and virtuous, considerate and resigned; and that which does not propose this as its Object, may be look'd upon as Curiosity, Folly, or Vanity. The pursuit therefore of Wisdom, necessarily leads to the four *Cardinal Virtues*, as they are distinguished, which compose Righteousness, considered in its largest Sense; and the following Virtues, or Graces, are so many Branches of it: For Temperance teaches Men Moderation, and a restrained use of Pleasures and the good Things of the World; Fortitude, how to bear and behave under the Evils and Afflictions of it; Prudence is employed in finding out and making use of proper Ways and Means; and Justice, in a fair and impartial rendering to All their Dues. *Philo* has exactly the same Thought and Distinction, expressed only in his Allegorical way, upon *Gen. ii. 10.* *A River went out of Eden, and from thence it was parted, and became into four Heads*; which he thus allegorizes, *Fluvius est virtus generalis, quatuor autem derivationes sunt totidem virtutes ex Edene, id est sapientiâ Dei, effluentes; nimirum, Prudentia, Temperantia, Fortitudo, Justitia. Prudentia circa agenda, terminos illis ponens; Fortitudo sustinendo; Temperantia eligendo; Justitia suum cuique tribuendo*: SS. *Legum Allegoriarum*,

lib. i. Which are the four Species here enumerated, arising from one common Fountain-head; viz. Righteousness.

Ver. 8. *If a Man desire much Experience.* *Πολυπείαν*. The *Vulgate* renders more justly, *Multitudinem scientiæ*, to which *Coverdale's Version* agrees, *If a Man desire much Knowledge*: The *Syriac* is to the same effect, *Si quis item cupiat admodum esse peritus*, which *Vatablus* also favours. The Word *Experience* seems here improper and disagreeable to what follows; for Experience cannot possibly relate to what is to come, nor foresee any future Events; but Wisdom can prognosticate what shall happen, can foresee the Change of Weather, and foretel Eclipses of the Sun and Moon, which are called here Signs and Wonders: For anciently such Discoveries were extremely rare, and the Ignorance of the People was so great, that they looked upon such *Phænomena* as Prodigies. *Plutarch* remarks, that "Anaxagoras, and such as first discovered and explained the Cause of them, durst not speak in publick, for fear of being thought Atheists or Magicians, but instructed their Disciples in the Reason of them privately, and by Word of mouth, without committing their Observations to Writing." *In vit. Nicia.*

Ver. 9. *I purposed to take her to me to live with me.* *ἔμενα τούτῳ ἀγαγέσθαι πρὸς κοίτην*. "I purposed to take her to be my Partner for Life, to be my Spouse," as is expressed, ver. 2. for I understand *ἀγαγέσθαι* in both Places to refer to the Marriage Ceremony of leading the Bride to the Bridegroom's House. What follows seems to confirm this Acceptation, for she was to be to him his Bosom-counsellor, *bona daturam consilia*, says *Vatablus*, one that would faithfully advise him in all Difficulties, comfort him tenderly in all Afflictions, and kindly divide his Cares and Griefs with him; which is the Description of a happy Marriage. The Reading of all the Copies is, *παράστροφος φροντίδων*, possibly *καταστροφος* may be the true Reading, agreeably to *μύστις, δόρετις, σύμβουλος*, which go just before *adhortatrix*.

Ver. 11. *I shall be found of quick Conceit, and shall be admired in the sight of Great Men.* This was eminently true of the real Solomon, as appears by that distinguishing Judgment which he shewed in the Case of the two contending Harlots, when by a nice Decision he brought to light what Artifice and Dissimulation had concealed, and artfully found a Way to come at even the Bottom of the Heart, and to unravel its most secret Intentions; for by an Appearance of Severity only, without any Violence to the Parent or the Child, Nature herself at once declared, by the Motions and Sentiments of either Tenderness or Indifference, which were then visible without Disguise, which was the Counterfeit, and which the real Mother; upon which the Text adds, *That all Israel heard of the Judgment which the King had judged; and they feared the King, for they saw that the Wisdom of God was in him, to do Judgment*; 1 Kings iii. 28.

Ver. 12. *If I talk much, they shall lay their Hands*

Hands upon their Mouth.] 'Tis a proverbial Expression, and implies Silence: See the like, *Ecclus* v. 12. *Prov.* xxx. 32. The Poet well expresses it, *digito compesce labellum*: Accordingly *Harpocrates*, by the Ancients feigned to be the God of Silence, is pictured with his Finger on his Mouth, to recommend, by this expressive Gesture, either a well-timed Silence, or at least a discreet Government of the Tongue. See *Stephan. Dict. Histor. in voce.*

Ver. 15. *I shall be found good among the Multitude, and valiant in War.*] We have here the two essential Qualities to constitute a complete Prince, Goodness in the Care and Management of his own People, and Valour to head them in any warlike Expedition against others. *Alexander the Great* is said to have studied much, and repeated often, that fine Maxim of *Homer*, which the Expression of this Writer very much resembles, and is worthy indeed of the true *Solomon*:

Ἀμφοτέρων, βασιλεύς τ' ἀγαθός, καὶ ἥρως τ' αἰχμητής.

Virgil has happily expressed the same Thought in the following Line;

Parcere subjectis, & debellare superbos:

Where both those celebrated Poets agree with our Author, in making the Excellence of a King to consist in Goodness and Clemency to his own Subjects, and in martial Courage to reduce an insulting Enemy; in being amiable to the one, and terrible to the other. So that even according to the Notions of Paganism, a Prince is only so far great, as he is tender and careful of his Subjects; nor should he think of his Power but with a view to do Good, and, in Imitation of the Title of the Gods, to place the Character of *very Good*, before *very Great*, to be *optimus maximus*, like *Jupiter*, from whom he derives his Power. *Seneca* has an Observation to the same Purpose, *Proximum Diis locum tenet, qui se ex Deorum natura gerit; hoc affectare, hoc imitari decet, maximum ita haberi, ut optimus simul habere*: *Senec. lib. i. De Clem. c. 19.* But upon the Comparison, a Prince should prefer the amiable Name of *Pater Patriæ*, or Father of his Country, to all the pompous Titles and Appellations which Victory and Triumph can heap upon him, and not so much to aim at his own Glory, or the Enlargement of his Dominions through Ambition, as to protect his Subjects, and labour to make them happy: For the Trophies of even a successful War are not so much to be coveted, as the Blessings of a settled Peace; nor the Conquest of foreign Nations, as the Love, Preservation, and Good order of his own People.

Ver. 18. *In the Works of her Hands are infinite Riches.*] Πλῆθος ἀνεκλιπής, i. e. Riches which are durable, and fade not away. *Vatellus* renders accordingly, *perennes divitias*, and the *Vulgate* is to the same Effect. *Calmet* understands it of Riches, *qui ne manquent jamais*. And that this is the true Rendering,

appears from the like Expression upon the same Subject, *ch. vii. 14.* where Wisdom is called Θεσαυρός ἀνεκλιπής, which our Translators rightly there render, *A Treasure that never faileth*. The Expression, in our Version, seems rather to denote the Quantity than the Quality of the Riches, and so it is commonly understood. The Sense of the Passage is, that true Wisdom, which is from above, and makes us wise unto Salvation, will procure for us Riches which fade not away, together with that Glory, Satisfaction, and Pleasure, which Preference, Honour, and Wealth, the Rewards of other Studies, are only faint Resemblances of. For such is the Excellency of Divine Knowledge, that it will not only forward our Admission into Heaven, but accompany us thither: *St. Jerom* therefore well advises, *Discamus in terris, quorum nobis scientia perseverat in cælo.* *Epist. ad Paulin.*

Ver. 19. *For I was a witty Child, and had a good Spirit.*] Πᾶς ἡμῶν διφύης, ψυχῆς τε ἑλποχον ἀγαθῆς. Εὐφυΐα answers to *bona indoles*, and in *Junius's* Version is properly expressed by it, i. e. I was naturally well disposed towards Wisdom, and of a good Capacity, had a Quickness of Parts, and Readiness of Apprehension, and a Soul more susceptible of Instruction than many others, and superior to them in its natural Talents and Endowments. That all Souls are not equal as to their Disposition, nor equally capable of, or inclined to Wisdom, is the Sentiment of most Writers, particularly *St. Austin* says, *Alii fatui, alii tardissimi ingenii, & ad intelligendum quodammodo plumbei, alii obliuiofi, alii acuti memoresque nascuntur, alii utroque munere præditi*: *Aug. lib. iv. cont. Jul. c. 3.* But I rather chuse to understand this of moral Dispositions, and of the Inclination of the Soul to Goodness. But *Philo's* Notion comes nearest our Author, "who acknowledges two sorts or species of Souls, "placed in the Air; that some always continue "there, and others descend into and inhabit "Bodies; of the latter, some apply themselves "to sublime and useful Knowledge, which, even after the death of the Body, they continue to pursue, to purchase a Life incorruptible and eternal; but others, overwhelmed by the weight of the Flesh, neglect the "Care and Study of Wisdom, are intent upon "Riches and Vanity, and attached wholly to "Things sensible and corporeal." *De Gigantibus.* Our Author mentions it as his Good luck and Fortune to have a Soul well inclined, and of the better sort, with the additional Happiness of its being joined to a Body pure and undefiled. I say *Good fortune*, for the learned Father above observes upon ἐλαχον, which the *Vulgate* renders *sortitus sum*, that "it intimates, that he received his Good Spirit or Disposition as it were by accident, by "the free Donation and undeserved Bounty of "God's Goodness, to exclude and guard against the least surmise of any precedent "Merit, *ad auferendam suspicionem præcedentium meritorum sortis nomen accersit.*" *De Gen. ad Lit. lib. x. c. 18.* How justly this Remark

Remark is grounded, and whether this Writer intended such a Sense, the Learned will determine.

Ver. 20. *Yea, rather being good, I came into a Body undefiled.*] This Sentence seems to favour the Opinion of a Pre-existence of Souls. It was a Notion of the *Pythagoreans* and *Platonists*, of the *Jewish Doctors* and *Rabbinical Writers*, and after them entertained by *Origen*, and some other *Christian Writers*, that all Souls were created by God at the Beginning of the World out of Nothing, and were reserved and deposited in some of the heavenly Regions; that according to their good or ill Behaviour in the State and Region above, antecedent to their being incorporated with mortal and earthly Vehicles, they were afterwards, as infinite Wisdom saw Occasion, sent down into Bodies ready fitted for, and properly disposed to receive them, and were accordingly lodged here below, either in sickly or healthful, in vicious or well-inclined Bodies. This Notion, that Souls pre-existed and descended into suitable Bodies, was the Opinion of the *Pharisees* particularly, which they are thought to have borrowed from the *Platonists*, *Joseph de Bell. Jud. lib. ii. c. 12.* *Philo*, who upon all Occasions speaks the Sentiments of the ancient *Jews*, favours this Notion in many Places; *De Confus. Linguarum*, *De Gigantibus*, *De Abraham*; but he is most express in the following Passage, *Τέτων τ ψυχών, αἱ μὲν κατὰσιν ἐνδεθσόμεναι σώμασι θνητοῖς, ὅσαι προσγεῖοται ἢ φιλοσώμαται*—*Harum alie descendunt illigande corporibus mortalibus, quotquot viciniores sunt terræ, amantioresque corporum.* *De Somniis.* To this Notion that Question of our Saviour's Disciples is generally thought to allude, *John ix. 2.* *Did this Man sin, or his Parents, that he was born blind?* And some have interpreted to the same Sense *ἀναλῦσαι*, *Philip. i. 23.* and *ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως*, *2 Tim. iv. 6.* but *ἀνάλυσις*, even tho' we should understand it in these and other Places where it occurs, in the Sense of *Return*, rather than *Departure*, does not countenance the Notion of a Pre-existence, as it is commonly understood. It is further objected against this Passage, that it is inconsistent with the Doctrine of Original Sin; for we cannot suppose the Body of any Descendant of *Adam* to be pure, untainted, or undefiled, as is here asserted, nor any Soul to enter into an earthly Vehicle that is entirely clean and perfect, and altogether free from any original Leaven: *Nemo mundus à peccato*, says *St. Austin*, *nec infans, cujus est unius diei vita super terram.* *Confess. lib. i. c. 7.* In the *Belgic Version*, the Translators, in their Preface prefixed to the *Apocrypha*, single out this Passage as exceptionable on this Account, see *Limborch. Theol. Christ. lib. i. c. 3.* To obviate this Objection, founded upon a Truth which we must all own, and do sensibly experience, as being equally by Nature Sinners, and Children of Wrath, *Calmet* observes, that this Writer is not to be understood as speaking of a Body absolutely pure and undefiled, and entirely free from any hereditary

Infection, but of a Body less corrupt and less disposed to Evil than many others, *Moins corrompu & moins porté au mal que beaucoup d'autres.* *Comment. in loc.* But the Justness of this Solution itself will perhaps be disputed; and it may probably be questioned, whether a Body less vicious, or less subject to human Corruptions, can with any more propriety be said to be both pure and undefiled, than a Body can be said to be chaste that is less unclean, or sound and healthful that is less infirm and sickly. *Lyranus* and some other Commentators have attempted another Interpretation of the Place to the following Sense, "Encreasing more and more in Virtue and Goodness, I came to have a Body chaste and undefiled," which is founded upon the rendring of the *Vulgate*, *Et cum essem magis bonus veni ad corpus incoinquinatum; i. e.* says *Tirinus*, *Cum magis magisque per virtutum exercitium crescerem in bonitate, eo deveni ut etiam corpus mihi esset bene temperatum, mundum, & castum:* *Comment. in loc.* And even *Messieurs du Port Royal* take it in the same Sense, *Devenant bon de plus en plus.* But neither does this Remedy seem quite to heal the Sore, for the true Rendring of the *Greek*, *μᾶλλον ὃ ἀγαθὸς ὦν*, is not *cum essem magis bonus*, but literally *magis vero*, or rather *imo vero cum essem bonus*; so that *magis* is transposed in the *Vulgate*, either designedly or by accident: Nor is *μᾶλλον ἀγαθὸς* the usual comparative way of Expression among the *Greeks*, but *ἀμείνων*, or *βελτίων*, as in the *Latin Tongue*, we do not usually say *magis bonus*, but *melior*, or *emendatior*: Nor does *ἤλθον εἰς σῶμα ἀμίαντον* signify, *I came at length to have a Body undefiled*, but *I entred into a Body at first undefiled.* Upon the whole, As the Expressions here seem to favour a Pre-existence, and this Writer labours as it were to establish that Notion, using an *ἐπ' ἀνόρθωσις*, or a rhetorical Correction of himself, as if he had said too little, in the Words *ψυχῆς ἔλαχον ἀγαθῆς*. As the *Syriac* and *Arabic Versions* both understand and render this Passage in a Sense rather favouring the Notion of a Pre-existence; the former very expressly, *Propter bonitatem meam veni in corpus purum*; and the latter, *Imo bonus eram, ideoque immaculatus ingressus sum in corpus.* And lastly, as the Solutions offered to evade the Objections urged against this Place, seem weak and unsatisfactory, I must ingenuously acknowledge, that it seems to me to favour of *Platonism*; nor is it improbable that this Writer, who was undoubtedly a *Jew*, received a Tincture in this and some other Instances to be met with in this Book, from the prevailing Notions among his Countrymen. This however is certain, that whether we understand this Verse of a Body absolutely and originally chaste and undefiled, free from all taint of Original Sin; or of one subject to its Frailties, Lufts, and Corruptions, but subdued and freed from the Power and Dominion of them by Temperance, Prayer, and religious Exercises; in either respect we cannot well understand or apply this to the true *Solomon*,
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whose Purity more especially cannot be mention'd to his Honour.

Ver. 21. *Nevertheless, when I perceived that I could not otherwise obtain her.*] Γνὼς ὅτι οὐκ ἄλλως ἔσομαι ἐκκεῖτης, which the *Vulgate* renders, *Ut scivi quoniam aliter non possem esse continens, nisi Deus det, adii Dominum*;—And knowing that the Gift of Continency was from God, and that his Grace could alone preserve me chaste, I prayed unto him; which Coverdale follows in his Version, *When I perceived that I could not kepe myself chaste, &c.* The *Syriac* also takes the Words in the same Sense, *Sciens quod non possim me ipsum domare*; and *St. Austin, Confess. lib. x. c. 31.* It is surprising that an Interpretation, which is by no means agreeable to the Context, and founded probably upon a Mistake, should be supported by so great Authorities; for it seems to have taken its Rise from a misunderstanding of the Meaning of the Greek Word ἐκκεῖτης, which signifies both *continens* and *compos*; but the latter Sense, which is followed by our *Translators*, the *Arabic Version*, *Vatablus*, and the *Geneva Bible*, is far preferable, as will appear if we include the 19th and 20th Verses in a Parenthesis, as indeed they ought to be; and then the true Sense of this Passage will be clearer, and the Connexion more visible; for the Meaning will then plainly be, “I went about seeking Wisdom, to take her to me, and I, when I found that I could not otherwise obtain Wisdom, *Me non aliter fore com- potem illius, nisi Deus dederit*, says *Junius*, I prayed unto the Lord for it.” There is the same Mistake in the *Vulgate*, and upon the very same Occasion, *Ecclus vi. 27.* where ἐκκεῖτης ᾤνόμην, in the *Vulgate*, *continens factus*, is much more justly rendred in our *Version*, *When thou hast got hold of her (Wisdom) let her not go*, in the Sense which the Context necessarily requires. *Vatablus* and *Junius* expound the Place in the same manner, the latter expressly renders, *Compos factus, eam ne dimittito*. See also *Ecclus xv. 1.* where there is the like Mistake in the *Vulgate*.

Ibid. Except God gave her me.] Wisdom, which is here meant, and not the Gift of Continency (see the Note above) like other good and perfect Gifts, is from above, and cometh down from the Father of Lights, *James i. 17.* 'Tis a pretty Observation which *Bishop Sanderson* makes on these Words, and very applicable, “That those Perfections and Virtues which the Heathen Moralists call *ἔξεις*, or Habits, the Apostle by a far better Name calls *δόσεις*, or Gifts, to intimate to us how we came by them, and whom we ought to thank for them:” *Serm. 3. ad Clerum.* And the same inspired Writer has a more particular Direction as to the very Point before us, *If any Man lack Wisdom, let him ask of God, that giveth to all Men liberally, and it shall be given him*, ch. i. 5. The ingenious *Mr. Cowley* observes of *Virgil*, “That his first Wish was to be a good Philosopher, and that God, whom he seemed

“to understand better than most of the learned Heathens, dealt with him just as he did with *Solomon*; because he prayed for Wisdom in the first place, he added all Things else which were subordinately to be desired.” See *Martyn's Georgicks, lib. ii. p. 198.*

Ibid. I prayed unto the Lord and besought him.] To apply to God for the Gift of Wisdom, who has the sole disposal of it, was not only an Instance of it, but a sure and infallible way of obtaining it. *Philo* has a fine Observation upon God's disposal of his Gifts and Graces, Αἱ τὴν χαρίτων αὐτοῦ πηγὰς ἀένναιοι, ἡ πᾶσι δ' ἀνεμύσαι, ἀλλὰ μόνοις ἐκέραις. The Efficacy of Prayer was what the Heathens themselves greatly depended upon in most of their great Undertakings. It has been observed by *Criticks*, that *Homer* hardly ever makes his Heroes succeed, unless they have first offered a Prayer to Heaven; whether they engage in War, go upon an Embassy, undertake a Voyage, or whatever they enterprize, they almost always supplicate some God; and whenever we find this omitted, we may expect some Adversity to befall them in the course of the Story. We must likewise mention it to their Honour, that they prayed to, and thanked the Gods for the Advantages of Riches, Honour, and Health; but I cannot find that the Heathens ever acknowledged God for the Author and Giver of Wisdom, or indeed of any Virtue. Thus *Cotta* in *Tully*, *Num quis, quod vir bonus esset, gratias diis egit unquam? Jovemque optimum maximum appellant, non quod nos justos, Temperatos, Sapientes efficiat, sed quod salvos, incolumes, opulentos, copiosos.* Neque *Herculi quisquam decimas vovit unquam, si Sapiens factus esset*: *De Natura Deor. lib. iii.* How much finer is this Writer's Description of Wisdom than that of a conceited Stoick; and how much more deservedly is he to be admired for referring Wisdom so justly to its true Original, and acquainting us with its divine Extraction? Herein our Author agrees with the Scripture Account of the Original of Wisdom, which assures us, that it is he who giveth to all Men liberally, and upbraideth not, and commandeth the Light to shine out of Darkness, that must, in this Case more particularly, shine in our Hearts, to give the Light of the Knowledge of the Glory of God. I shall shut up this Chapter with an apposite and fine Reflexion of *Messieurs du Port Royal* in their Comment upon this Place; “Happy are those that have this Knowledge, that Wisdom and all Perfection come from God, which may be called the Knowledge of the truly humble—they know all things, because they are persuaded and sensible that they know nothing; they can do all things, because they are convinced that of themselves they can do nothing. We ought therefore to put up often to God that excellent Prayer of *St. Austin's*, not very unlike the Beginning of this, *Da mihi, Domine, gratiam tuam, quâ potens est omnis infirmus qui sibi per illam conscius sit infirmitatis suæ.*”

C H A P. IX.

The ARGUMENT.

THE Author's Prayer for Wisdom is set down, wherein is shewn particularly, how necessary the Gift of Wisdom is to enable Kings and Rulers to discharge their high Office with Sufficiency and Credit. The Prayer itself is so like that of the real Solomon, 1 Kings iii. 9. which he made to God in the Beginning of his Reign, that some from hence have been induced to ascribe this Book to him. Calmet says this Prayer is continued from the Beginning of this Chapter to the End of the Book, and is of opinion, that the Book itself was never finished, or at least that the Conclusion of it is lost; for the Author does not conclude his Prayer, as 'tis natural to suppose he should have done according to his first Design: Preface sur la Livre de la Sageffe.

Ver. 1. O God of my Fathers.] It is very observable that Solomon, or rather this Writer under that borrowed Character, begins his Prayer with great Humility, and a religious Spirit of Meekness; he beseeches God to hear him, not for his own Merit sake, but for the Worthiness of the ancient Patriarchs, for Abraham and David his Father's sake. He builds all his Hopes upon the pure Goodness of God, as knowing that Humility is an Essential in Prayer, and the most likely Means of Success.

Ibid. Lord of Mercy, who hast made all Things with thy Word.] Κύριε ὁ ἐλεῖς. All the Editions which retain this Pronoun, which may as well be omitted, have the same corrupt Reading, the true one probably, instead of ἐγώ, may be Κύριε ὁ ἐλεῖς, σὺ ὁ ποιήσας, κ. τ. λ. Coverdale seems to have followed a Copy which read so, O Lord of Mercies, thou that hast made all Thynges with thy Word, i. e. who spakest all things into Being, and by thy almighty Fiat they are and were created. Or, who madest all things by thy Word, thine eternal λόγος, that same Word, who was in the Beginning with thee, and without whom was not any thing made that was made, John i. 3. In this latter Sense Calmet understands it, Le Seigneur a créé l'Univers par son Verbe, par son Fils; and so do many of the Fathers.

Ver. 4. Give me Wisdom, that sitteth by thy Throne.] i. e. The Assessor of thy Throne, which may mean more than being present with God, viz. assisting in his Counsels, and presiding over them. Sitting here may be considered as a technical forensick Term, and not only to imply a Right of Judicature, in which Sense it is used in many Places of Scripture, Prov. xx. 8. Isai. xvi. 5. but even Dominion and Sovereignty, according to St. Jerome, Comm. ad Ephes. by which supreme Dignity of Place, Wisdom is distinguished from Ministring Spirits; for when Angels, Principalities, and Powers, are described as attending about the Throne of God, they are gene-

rally represented as standing, or falling down before it, 2 Chron. xviii. 18. Isai. vi. 2. Rev. iv. 10. In this high Sense some primitive Writers have explained this Passage, as implying a joint Sovereignty of the λόγος with God: See ver. 9, 10, of this chapter, where the same exalted Character is continued, which seems a very close Imitation of Prov. viii. especially ver. 27. ἵνα ἡτοίμαζε τὸ βεβηλόν, συμπαραῖμω αὐτῷ. But for the Reasons before given, see Note on ch. vii. 26. I think the Meaning rather to be, that Wisdom, as a Divine Attribute, is always present with God, as his Joint-Counsellor, his Assistant, if I may be allowed the Expression, and the Partner of his Throne or Tribunal; that she always exists in the Eternal Mind, is privy to its Sovereign Decrees, and influences all its Deliberations and Actions; that Wisdom therefore is not only the Ornament, but the Support and Basis of God's Throne, in as high, exalted, and proper a manner, as Righteousness and Equity are by the Psalmist said to be the Habitation of his Seat, Psal. lxxxix. 15. Philo describes Justice in the same manner, ἡ παρὰ δέον δίκην ἔχουσα πάντων ἡγεμόνη. Philo, De Justitia.—& De Joseph. And the Heathens made her equally an Assessor on Jupiter's Throne, δίκην ζωέδρου Ζηνός, Sophoc. in Œdip. But Plutarch expresses himself concerning her in a manner which most resembles this Writer, "Justice, according to his Description, does not only fit like a Queen, at the Right hand of Jupiter, when he is upon his Throne; but she is in his Bosom, and one with himself."

Ver. 6. For tho' a Man be never so perfect among the Children of Men, yet if thy Wisdom be not with him, he shall be nothing regarded.] This Observation, according to the Comment of Messieurs du Port Royal, holds true, applied to Rulers in the Church, as well as those in the State; "For tho' a Man have all Knowledge, and be so consummate in Wisdom as to discourse even with the Tongue of Angels, tho' he have the Gift of Prophecy, and understand all Mysteries, tho' he could work Miracles, even to the removing Mountains, and tho' he give all his Goods to feed the Poor, yet if he is devoid of the only true Wisdom, that Wisdom which proceedeth from God, and should be employed in his Service, he may appear great indeed in the eyes of Men, but, according to St. Paul, he is nothing, or will be accounted as nothing, in the sight of God." 1 Cor. xiii. 2.

Ver. 7. Thou hast chosen me to be a King of thy People.] Melchior Canus and Sixtus Senensis lay great Strefs upon this Passage, to prove Solomon the Writer of this Book; but their way of Reasoning will prove too much, for if a bare Assertion, the mere assuming the Person of another, shall be thought sufficient to establish this Point, then the Apostolical Canons may for the same Reason be pronounced Canonical, for in the last of them we meet with these Words, παρὰ ἡμῶν ἡ Αποστόλων. And yet notwithstanding this Assertion, and tho' the

the Title itself seemingly bespeaks them to be the Authors, they are now generally decry'd and disclaimed, even by some of the *Romanists* themselves: See *Rainald's Cens. Libr. Apocr. Præl.* 15. It is most probable this Passage of our *Author* is spoken *μυμηλαῖς*, i. e. by a feigned Representation of a Person, to take away any Odium from the Speaker, and to give the greater Weight to what is delivered. Upon this Occasion, no Character was so proper to be assumed as that of *Solomon*, who himself was a King, and eminent above all others for his Understanding and Wisdom; because Instruction offered and inculcated under so great a Name, would be more regarded and attended to by Persons of the same high Rank and Authority. Such a rhetorical Artifice we often meet with in Books of Oratory: Thus *Tully* sometimes argues under the Person of *Cato the Elder*, *Omni sermone tribuimus Catoni Seni, quo majorem auctoritatem habeat oratio.* But what comes nearest the Point is, that *Isocrates* inscribes a whole Oration, *Nicoles*, and speaks in the Person of that King, as if He really was the Author, to give the greater Sanction, and procure more Reverence, to the Duties enjoined in it: And yet Nobody, from that Name or Title, supposes it to belong to *Nicoles*, or that it was any thing else but an ingenious Fiction of *Isocrates*. "The Ancients, says *Calmet*, do often call their Works by the Names of the Persons they introduce as speaking: Thus *Plato* has given to his Dialogues the Names of *Socrates*, *Timæus*, *Protagoras*, &c. And *Cicero*, in the same way, gives to one of his Pieces the Title of *Brutus*, and to another that of *Hortensius*. *Xenophon* styles the History in which he has drawn the Model of a complete Prince, *Cyrus*, as being the principal Person or Character in it: But none will pretend that these were wrote by the Persons whose Names they bear, for 'tis agreed on all hands, that *Plato*, *Cicero*, *Xenophon*, were the true Authors who composed those Pieces under feigned Names:" *Dissert. sur l'auteur du livre de la Sagesse.* And in another Place the same learned Writer gives the Reason for this Artifice and Invention; "It may be considered as a *Prosopopæia*, as a sort of Device wherein a Person, to give more Weight to what is delivered, speaks in the Name, and assumes the Person, of some other more ancient. The Scripture has some Instances of this sort, as that artful Fiction of the Widow of *Tekoa*, 2 *Sam.* xiv. to incline *David* to fetch home *Abshalom*; that of the Prophet, 1 *Kings* xx. 35. to rebuke *Ahab*; and that of *Nathan*, reproving *David* by that significant and fine Parable of the Ew-lamb, 2 *Sam.* xii. And thus the Prophets sometimes introduce God, *Moses*, *Abraham*, &c. speaking, to make their Discourses more lively and more affecting." *Pref. sur le livre de la Sagesse.*

Ver. 8. A Resemblance of the holy Tabernacle, which thou hast prepared from the Beginning.] i. e. Upon the Model, says *Calmet*,

of the Tabernacle, which *Moses*, by God's Direction, erected for the People in the Wilderness; and the Temple was a true Resemblance of it in all respects; only what was small and as it were in miniature in the one, was inconceivably grand and magnificent in the other; but the Disposition in both was nearly the same, and framed according to the Pattern which God at first exhibited in the Mount, *Exod.* xxv. 40. The *Arabic Version* understands it in the same Sense, *Simile Tabernaculo sancto, cujus delineamentum ab initio præmissi.* But *Grotius*, and other Writers, understand these Words in a higher Sense, viz. that the Temple was a Resemblance of Heaven itself, prepared by God from the Beginning for the Righteous. And indeed the *Jews* seem to have had the same Notion, for they fancied three Heavens, and the third or highest Heaven to be the Habitation of God, and of the blessed Angels; and to this Distinction they imagined the *Atrium*, *Sanctuarium*, and *Sanctum Sanctorum*, answered in the Temple and Tabernacle: The Encampment of the Twelve Tribes about the Tabernacle, they fancied likewise to be a Representation of the Angels and heavenly Host about the Throne of God: *Philo* has the same Sentiment in several Places, and *Josephus*, lib. iii. c. 7. No wonder therefore that this Writer, from the great Analogy and Agreement which the *Jews* supposed betwixt them, should call the Temple, in which was the *Sanctum Sanctorum*, the Resemblance or Image of Heaven itself, prepared by God from Everlasting. This is the Language of an inspired Pen, even the Writer to the *Hebrews*, who speaking, ch. viii. 5. of the Tabernacle, calls it the Exemplar and Pattern of heavenly Things; and ch. ix. 24. he calls the holy Places made with Hands, the Figures of the true, or celestial ones. *St. Chrysostom*, speaking of the Temple, calls it, *The Great and Typical Fabric, the Image of the whole World, both sensible and intellectual*; and he justifies his Notion from these Canonical Passages: *Homil. de Nativ.* And as the Comparison in all these Places is made to heavenly Things, so *St. John* in the *Revelations* describes the heavenly Sanctuary by Representations taken from the Jewish Temple, particularly the Throne of God, with his ministering Spirits, is represented like that over the Ark, where the *Shechinah*, or Divine Glory, sat encompassed with the *Cherubims*: See *Spencer de Leg. Hebr. tom. i. p. 215.* It may not be amiss to observe upon the Greek Reading of this Passage, viz. *μυμηλαῖς* *αὐτῆς ἡν προηλοίμασας ἀπ' ἀρχῆς*, that however the Passage itself be understood, whether of the heavenly or earthly Tabernacle, ἀπ' ἀρχῆς seems unnecessary after *προηλοίμασας*. I would therefore carry these Words forwards to the Beginning of the next Verse, and read ἀπ' ἀρχῆς καὶ μὲν οὗ ἡ σοφία, κ. τ. λ.

Ver. 13. For what Man is he that can know the Counsel of God? or who can think what the Will of the Lord is? From this Passage some confidently affirm *St. Paul* borrowed the 34th Verse of the eleventh Chapter to the *Romans*,

Romans, and therefore they would infer this Book to be Canonical. But this is a groundless Pretence: For, 1st, we do not perceive in any part of the *New Testament*, this, or any other Ecclesiastical Book, cited or referred to as Scripture. 2dly, It does not follow by any necessary Consequence, that such Sentences in Scripture as are like and parallel to some others in Apocryphal or Ecclesiastical Writings, should be really taken from thence; nothing being more common, than for different Authors to hit upon and agree in the same moral Maxims, without having read or ever seen one anothers Writings. 3dly, Some of those very Sentences which are said to be taken out of the Book of *Wisdom* or *Ecclesiasticus*, occur in some part of those Books which are confessedly Canonical; and particularly this Passage of *St. Paul* is in the same Terms, or to the same Effect, *Isai.* xl. 13, 14. where the Words are, *Who hath directed the Spirit of the Lord, or being his Counsellor hath taught him? With whom took he Counsel, and who instructed him and taught him in the Path of Judgment?* That *St. Paul* had this Place of the Prophet in view is the Opinion of many learned Men: *Tertull. cont. Marc. lib. v. Basil de Sp. Sanct. cap. 5. Dupin's Hist. Can.* 4thly, Supposing *St. Paul* does actually refer to this Passage in the Book of *Wisdom*, does not the same *St. Paul* confessedly quote the *Heathen Poets*, and some ancient Apocryphal Book for the Story of *James* and *Jambres*, *2 Tim.* iii. 8. And does not our Saviour himself, in the Opinion of some learned Men, (see *Bp. Sherlock, Dissert. 1.*) quote another such Apocryphal Book, under the Title of *The Wisdom of God*, and appeal to it as containing ancient Prophecies, *Luke* xi. 49. Did Apocryphal Writings receive any higher Sanction or Authority from hence, or ever any one imagine the Canon of Scripture imperfect for the want of them? One may easily see the Design of the *Romanists*, in endeavouring to bring the Apocryphal Books into the Canon; they hope by their Authority to establish some favourite Notions of their Church, which yet, if examined and compared with the Original, upon which they are pretended to be grounded, will be often found to have no other Foundation than in a wrong Version, as may be proved more particularly from the Books of *Maccabees*.

Ver. 15. *For the corruptible Body presseth down the Soul, and the earthly Tabernacle weigheth down the Mind that museth upon many Things.* Γεωδες (κῆν)Θ. This Expression is manifestly borrowed from the *Platonists*. Thus *Clemens Alexandrinus*, Τὸ σῶμα, γῆινόν φησιν ὁ Πλάτων (κῆν)Θ, *Strom.* 5. We meet with the like Expression, *2 Pet.* i. 14. where Death is called ἡ ἀπὸθεσις ἢ (κηνώμαλ)Θ. But the Description of the Body is most remarkably exaggerated by *St. Paul*, *2 Cor.* v. 1. ἡ θνήσκουσις ἡμῶν οἰκία ἢ (κλῶς). *Philo*, *Hippocrates*, and other Greek Writers, in like manner, use τὸ (κῆν)Θ for a human Body; and *Lucretius*, in Imitation of the *Greeks*, uses *Vas* in the same Sense, *lib. iii.* v. 441. We may hence there-

fore very properly render ἐσκήνωσεν ἐν ἡμῖν, *John* i. 14. *he dwelt in a human Body amongst us*: See *Pearce in Longin. p. 102.* This powerful Pressure of the Body is so apparent, that it is acknowledged by all the wiser *Heathens*: Hence the *Platonists* frequently impute the Diminution of the Powers of the Soul to its Conjunction with the Body. And in the ancient *Academical Philosophy* it was much disputed, whether that Corporeal and Animal Life, which was always drawing down the Soul into terrene and material Things, was not more properly to be styled Death than Life: See *Smith's Sel. Disc. p. 447.* There is a Thought not unlike this in *Philo*, which he seems to have taken from *Plato in Cratyl.* ἡ γὰρ σῆμα τινὲς φασὶν αὐτὸ [σῶμα] εἶναι τὸ ψυχῆς, ὡς τεταμμένης ἐν τῷ νῦν παρόντι. *S. Leg. Allegor. lib. i.* The *Pythagoreans* looked upon the Body as no better than the Prison of the Soul, τὸ ψυχῆς δεσμώλειον, as *Philo* expressly calls it, *De Migrat. Abrah.* And to this agrees that of *Scipio*, *Imo vero, inquit, ii vivunt qui è corporum vinculis, tanquam è carcere, evolaverunt; vestra vero quæ dicitur vita, mors est*: *Somn. Scip. c. 3.* *Xenophon* introduces *Cyrus* speaking after the same manner to his Children just before his death; "I could never think that the Soul while in a mortal Body lives, and when departed out of it, dies, or that its Consciousness is lost, when it is discharged out of an unconscious Habitation; but that it then truly exists, when it is freed from all Corporeal Alliance." In the same contemptible manner the Saints and Martyrs speak of the Flesh, calling it the Chain and Burden of the Spirit: Hence we find them praying and longing, with *St. Paul*, to be dissolved and set at liberty from it, as soon as God pleased: *Theophyl. in Luc. ii. Arnob. adv. Gent. lib. ii. Marc. Anton. lib. iii. Ambrose De Bon. Mortis.* "This State of Human Imperfection is finely represented, says *St. Austin*, by that Woman which had a Spirit of Infirmary eighteen Years, *Luke* xiii. 11. and was bowed together, and could in no wise lift up herself, who was immediately made straight, and loosed from her Infirmary, by the powerful Spirit of our Saviour working on her, whose Cure is a Figure or Emblem of Man's Recovery from the Bondage of Sin through the Power of Grace. 'Tis for this Reason, and because Mens Thoughts are apt to wander and grovel upon the Earth thro' the Infirmary of the Flesh, that the Priest calls upon us, in the Celebration of the Holy Mysteries, to lift up our Hearts, *Sursum Corda.*" *Aug. De vera Relig.—De bono Perseverant.* *Horace* exactly expresses our Author in what follows:

Corpus onustum

Hesternis vitiis animum quoque prægravat una,
Atque affigit humo divinæ particulam auræ.

SAT. lib. ii.

Virgil too has some fine Thoughts upon this Occasion, he shews how the *Vigor Animæ* is impeded by the Body in the following Lines:

N

noxia

— *noxia corpora tardant,*
Terrenique hebetant artus, moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque, ne-
que auras
Respiciunt, clausæ tenebris & carcere cæco.

And even after Death, he imagines some *Sordes*, contracted from its Union with the Body, still to adhere to it, and therefore supposes it to undergo a sort of Purgation in another State :

Quin & supremo cum lumine vita relinquit,
Non tamen omne malum miseris, nec funditus
omnes
Corporeæ excedunt pestes; penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pænis. ÆN. vi.

Ver. 16. *Hardly do we guess aright at Things that are upon Earth . . . But the Things that are in Heaven, who hath searched out ?*] This Writer argues very justly here from our Ignorance of Natural Causes, which we every Day see and experience, to our imperfect Views and Conjectures of Things spiritual and invisible ; for since the most illuminated Understanding in this World sees only in part, and cannot have a perfect or adequate Idea of Things that shall be revealed more fully hereafter, Reason should confine itself within its own Province, and not attempt the Knowledge or Explanation of such Arcana as are confessedly out of its Reach. *If I have told you earthly Things, says our blessed Saviour, and ye believed them not, how shall ye believe, if I tell you of heavenly Things ?* John iii. 12. It is a very just Observation therefore of Lord Bacon's, " That he laboureth in vain, who shall endeavour to draw down heavenly Mysteries to human Reason ; it rather becomes us, " says that great Philosopher, to bring our Reason to the adorable Throne of divine Truth." The Heathens have prettily couched this Moral in that excellent Fable of the Golden Chain, with which neither Gods nor Men were able to draw *Jupiter* down to the Earth, but he could with ease draw them up to Heaven. If this Observation, even of an Apocryphal Writer, was but well weighed, the great Advocates for the All-sufficiency of Reason, would surely be more modest and humble, nor would the Credibility of Mysteries be so obstinately disputed.

Ver. 18. *For so the Ways of them which lived on the Earth were reformed, and Men were taught the Things that are pleasing unto thee.*] *Τὰ δὲ εἰς σὺν.* Would not this be more correct if we read, *τὰ δὲ εἰς σοί ?* The Sense is sufficiently clear, viz. that through the Help and Instruction of Wisdom, Mankind, from the Beginning of the World, have been informed in their Duty, and attained to the Knowledge of the Divine Will and Pleasure, by the careful Observance of which they were preserved both from Sin and Punishment. The *Vulgate* very properly restrains this to Good Men, which otherwise might seem too gene-

ral. This appears from the ancient *Patriarchs*, who lived before and after the Flood, and through Wisdom kept themselves free from the general Corruption, and escaped those Evils which others suffered ; many of whom, as Instances of this Truth, are mentioned in the next Chapter, which in some Editions begins with this Verse : The ancient Versions differ very much in the Rendering of it, some understand it of the future, some of the present, but it seems best to refer these Words to the Times past, from the very early Instances which immediately follow.

CHAP. X.

THE ARGUMENT.

THE great Advantages of Wisdom are enumerated from the earliest Account of Time ; that such as would not be conducted by it have been miserable, exemplified in Cain and his Descendants ; and such as have followed its Guidance have remarkably prospered, from Adam to Moses inclusively.

Ver. 1. *She preserved the first-form'd Father of the World that was created alone.*] *Μόνον κτισθέντα.* Does this mean, that Adam alone was created by a true and proper Creation, and that all others, as being descended from him, were formed out of him, as from a pre-existing Principle ? or does it mean, that Adam was created when nothing else existed ? This cannot be the Sense, as the Works of the former Days, and even the Serpent amongst the rest, were confessedly before him : Or are we to understand this of the Creation of Adam, before the Existence of Eve, or any of the human Species ? But is not as much implied in his being called here *πρωτόπλαστον*, and *πατὴρ κόσμου* ? Or is it usual to express one and the same Thing by three synonymous Terms ? I am inclined to conjecture, that the true Reading here is, *μόνον τιθέντα*, and not *μόνον κτισθέντα*, as all the Copies have it, which Mistake might easily happen from the Likeness and Affinity of the Sound : i. e. Wisdom preserved Adam free from all Harm and Danger, when he was placed alone and by himself in Paradise ; see Gen. ii. 8. where the LXX read, *ἐφύλαξεν ὁ Θεὸς Παράδεισον, ἃ ἐθέλω ἐκεῖ τὸ ἄνθρωπον.* Nor am I quite singular in this Interpretation ; *Tirinus* expounds the Passage in the same manner, *Quamdiu solus fuit, nec à consorte sollicitatus ad malum* : See Comment in loc.

Ibid. And brought him out of his Fall.] 'Twas Wisdom which preserved Adam in Paradise when alone, and after his Fall, by particular Grace vouchsafed to him, produced in him Humiliation and Repentance proportionate to his great Transgression : He was sensible upon his Expulsion from Paradise, that all that sad Train of Evils and Miseries which he saw entering into the World, and now are natural and hereditary to the whole Species, were so many Punishments brought into it, and imposed upon his Posterity, purely on his own

own Account; he considered the growing Wickedness of the World as introduced and occasioned by him; he considered the Mortality of his Descendants, their frequent, and often violent Deaths, as the Consequence of his Sin. These Reflexions arising from his Ingratitude to God, and his affectionate Concern for his unhappy Race, sunk so deep into the Mind of the first-form'd Father of the World, that during the nine hundred and thirty Years which he lived upon Earth after his Fall, he continued under such a lively Sense of his Sin, and God's just Displeasure, that he became an humble and remarkable Penitent. This Penitence, or Recovery of our first Parents from their Fall, which seems here referred to, has by some of the *Fathers* been represented as the Effect of the Grace of the *Second Adam*, to whom the Glory of being the Deliverer of the first was justly due, and been maintained by the Church in the most early Times as a catholic Truth. *Irenæus*, who lived at the End of the Second Century, reckons it accordingly (*lib. i. c. 31.*) among the Heresies of *Tatian*, that he held, that *Adam* and *Eve* were not saved; "For, says that Father, as *Jesus Christ* had undertaken to redeem Man from the Power and Dominion of Sin, it is but reasonable to give him the Glory of the Delivery of our First Parents from it; for he would not have been so entirely victorious over the Devil, if he had left them under the Hands of that apostate Spirit, who by his Subtilty had taken them out of God's Hands." *Iren. lib. iii. c. 34.* *St. Aug. epist. 99. ad Evod.* *Tertull. lib. ii. cont. Marcion. Epiphani. Heres. 46.* This was the Sense of Antiquity concerning *Adam's* Fall, and his happy Recovery from it. *Milton* has finely represented *Adam's* tender Concern for his unhappy Posterity in the following Lines:

*All that I eat or drink, or shall beget,
Is propagated Curse. O Voice once heard
Delightfully, Encrease and Multiply,
Now Death to hear! for what can I encrease
Or multiply, but Curses on my Head?
Who of all Ages to succeed, but feeling
The Evil on him brought by me, will curse
My Head, I'll face our Ancestor impure,
For this we may thank Adam.* Book x.

Which concludes with *Adam's* seeking Peace and Forgiveness of God, whom he had offended, by Supplication and Repentance:

*So spake our Father penitent, nor Eve
Felt less Remorse: They forthwith to the Place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd
Humbly their Faults, and Pardon begg'd, with
Tears
Watering the Ground, and with their Sighs the
Air
Frequenting, sent from Hearts contrite, in Sign
Of Sorrow unfeign'd, and Humiliation meek.*

'Tis observable that *Moses*, in the *Book of Ge-*

nesis, where he mentions *Adam's* Fall, says nothing of his Repentance, which tho' it be not expressly asserted in the Text, yet neither can any thing certain or conclusive to the contrary be inferred from *Moses's* Silence: *This Author* has supplied what is there wanting, and acquainted us with the Opinion of those of his Time, with respect to this very important Enquiry.

Ver. 2. *And gave him Power to rule all Things.*] Before his Fall God gave to *Adam* the Dominion over the Creation, *Gen. i. 28.* and it is not improbable, that upon his Transgression God deprived him of it by way of Punishment, at least for a time, or in part, and upon his sincere Repentance, restored him to his full Sovereignty and Power. This seems to be the Sentiment of this Writer, who, after the mention of *Adam's* Recovery from the sad Consequences of his Fall, says, that God gave him Power to rule all Things, which cannot relate to the original Grant, which was previous to his Misfortune. Perhaps, instead of the present Reading, *ἔδωκεν τε αὐτῷ ἰσχυρὸν καὶ ἐξουσίαν ἀπάντων*, the true one may be, *ἀνέδωκεν τε αὐτῷ ἰσχυρὸν καὶ ἐξουσίαν ἀπάντων* or thus, *ἔδωκεν τε αὐτῷ ἰσχυρὸν καὶ ἐξουσίαν αὐτῶν πάντων*, i. e. *She restored to him the Power of ruling all Things, or, She gave him the Power again to rule all Things.* And such a fresh Donation of Power seems necessary, for, as *Calmet* judiciously observes, *Avant son péché, toutes choses lui étoient soumises; il exerçoit sur elles un empire libre, aisé, agreable, volontaire, tant de sa part, que de la leur: mais depuis sa chute, il ne conserva qu'avec peine le reste de domaine que Dieu lui avoit laissé; i. e. "Before the Fall, Adam's Government of the Creatures was free, easy, and agreeable, and their Submission voluntary and willing; but after the Fall, he with difficulty maintained his Sovereignty, and the State of his Affairs being altered, called for the same or a greater Power."* *Comment. in loc.*

Ver. 3. *When the Unrighteous went away from her in his Anger.*] i. e. *Cain*, who had no Regard either to Wisdom, Piety, or even Humanity: He is eminently called the Unrighteous here, because he committed the first Act of Violence in the World, as the Scripture calls him, for the same Reason, *The Offspring of the Wicked one, who was a Murderer from the Beginning*, *ἐκ τῆς γενέσεως ἦν, 1 John iii. 12.* And his Brother is there denominated, *Righteous Abel*, from his extraordinary and exemplary Goodness, *Matth. xxiii. 35.*

Ibid. *He perished also in the Fury where-with he murdered his Brother. For whose Cause the Earth being drowned with the Flood.*] The Scripture makes no mention of the Perishing, or Death, of *Cain*; on the contrary, we read, that God prolonged his Life in a miserable Estate, as an Example of his Vengeance, and to continue *Cain's* Punishment: And for this Reason he gave a strict Charge, that no one should for this Fact destroy him, threatening to take Vengeance sevenfold upon any that should kill him, *Gen. iv. 15.* God is said also to

to have set a Mark upon Cain, *i. e.* to have given him a Sign or Token to assure him, that none should take away his Life: See *Shuckford's Connect.* vol. i. p. 8. How therefore are we to understand *this Writer*, when he says here, that *Cain perished also in the Fury wherewith he murdered his Brother*? Did Cain then perish at the same Time, and by the sudden and violent Effects of the same Fury and Passion? Or shall we imagine him to allude to a traditional Story among the *Rabbins*, that "*Lamech being blind took his Son Tubal Cain to hunt with him in the Woods, where Cain used to lurk up and down in the Thickets, afraid of the Commerce and Society of Men; that the Lad mistook him for some Beast stirring in the Bushes, and that Lamech, by the direction of Tubal Cain, with a Dart or Arrow killed him.*" I cannot persuade myself to think that *our Author* refers to this uncertain Tradition, which has no Countenance from any good History, and is generally exploded as an idle and unsupported Conceit. Nor can the Meaning be, that *Cain* perished in the Deluge, which happened, as is generally agreed, about *Ann. Mun.* 1656. see *Usher's Annals*; long before which Time *Cain* was dead. Much less Reason is there to assert, that the Deluge happened purely upon his Account, or was occasioned by his single Transgression, as the Sense seems to be of our present *Version*. I think therefore that our *Translators* have quite mistaken the Sense of this Place, which is not to be understood of *Cain* solely or exclusively, which seems manifest from the following Reasons: 1st, *Ἀδὺς* is improperly joined with *ζωαπώλειο*, except we suppose that more Persons perished. 2dly, *Ἀδελφοκτόνοι θυμοί*, expressed in the *Plural Number*, relates not to *Cain's* Fury, which is mentioned immediately before, but to Persons of the like bloody Temper and Disposition. 3dly, The *Arabic Version* expressly understands it of such Persons, which renders, *Periit una cum animabus fratricidis*. 4thly, *Coverdale's Version*, following the ancient *Vulgate*, renders, *The Brotherhood perished thorow the Wrath of Murthur*: Which means a Number of Persons, probably a whole Fraternity or Kindred, that perished on that account. It remains then to enquire next, what wicked and unhappy Persons are here meant in particular. This Difficulty *Origen*, who incidentally mentions this Passage, helps us to explain, who understands it of the Descendants of *Cain*: For in the antediluvian World there was not only a general Neglect of Virtue, and Pursuit of Wickedness, but there was one reigning Crime, which *Moses* takes notice of in particular, *viz.* that the Earth was filled with Violence. This Expression, and the severe Law made against Murder soon after the Flood, makes it probable, that the Men of this first World, especially the Descendants of *Cain*, had in imitation of him, and by the evil Influence of his Example, taken great and unwarrantable Liberties in usurping upon, and destroying the Lives of one another: These seem to be the

Persons whom *this Writer*, for their unnatural and bloody Temper, styles *ἀδελφοκτόνοι θυμοί*, for whole sake, and upon account of whose Violence and Blood-shedding, the Deluge really happened. Hence then I am induced to offer a Conjecture, that the true Reading of of the next Verse is not, *δι' οὗ*, but *δι' οὗ*, and most probably the Copy which *Origen* made use of read so, for he expressly renders, *Hanc ob causam diluvium fit, ut deleatur Cain semen*, That God's Purpose in bringing the Deluge, was to extinguish the Posterity of *Cain*; *Orig. in Evang. Job.* See also *St. Basil. Orat. 6.* *St. Aug. De Civit. Dei, lib. 15. c. 24.* And the Comment of *Messieurs du Port Royal*, which understands it, *De Cain, & des autres mechans qui l'avoient imité*. This is further confirmed from the Testimony of the Son of *Sirach*, *Eccclus* xl. 10. who, enumerating the several Instruments of God's Vengeance against the Wicked, as the Sword, Famine, &c. immediately adds, *καὶ δι' αὐτὸς ἐγγέλω ὁ καὶ ἀκλυσμός*, that for their Sakes came the Deluge, *i. e.* for the Wickedness of such ungodly and bloody-minded Men as went in the Ways of *Cain*, as *St. Jude* expresses it. For the single Fact of *Cain*, tho' very shocking, was not a sufficient Cause alone of bringing the universal Deluge, nor of Consequence enough to involve the whole Earth in it: But when the Earth was filled with Violence, through the wicked Manners and Attempts of *Cain's* Descendants, then, or on that account, God destroyed the Earth with a Flood. We may lastly add the Authority of the *Arabic Version*, to establish this Conjecture, which reads, as I before observed, *Periit una cum animabus fratricidis*, and then adds, *ob id obrutam diluvio terram, &c.* and *Vatablus*, I observe, renders in like manner. Such being then the Fate of *Cain's* Descendants, *Cain* himself may with Propriety enough be said to have perished with them, inasmuch as his whole Race thereby became extinct. The Words therefore *Ἀδὺς ζωαπώλειο* are not to be understood of *Cain* personally, as our *Version* takes them, but as consequentially suffering in the Destruction of his Posterity. From this general Calamity of the Flood, we may make this useful Reflexion, that it is no Security to ungodly Persons that there are great Numbers of them, they ought rather for that Cause to be so much the more apprehensive of speedy and dreadful Judgments. For because of the greatness of their Number, because *all Flesh*, as the Scripture expresses it, *had corrupted themselves*, the Inhabitants of the old World were so much the nearer Destruction, and it involved them for that Reason.

Ver. 4. *Wisdom again preserved it.] i. e.* By preserving *Noah* and his Family, by whom, and their Posterity in successive Ages, the Earth was replenished by degrees, and the several parts of the World at length inhabited: We may also, with *Messieurs du Port Royal*, consider this Preservation mystically, for the Ark was a Figure and Type of the Church, as *Noah* and his Family were of the Members of

of it, whose Preservation in the Flood prefigured also our Redemption by the Laver of Regeneration or Baptism, as St. Peter explains it, 1 Pet. iii. 21. So that the Power of one and the same Element, may be considered as the End or Destruction of Vice, and as the Original and Fountain of Virtue.

Ibid. *And directed the Course of the Righteous in a piece of Wood of small Value.* Per contemptibile lignum, according to the Vulgate; see Note on ch. xiv. 6. Our Author intends here no Reflexion on the Structure or Usefulness of the Ark, which was the Design of infinite Wisdom, and the Work of a whole Century, and so conveniently contrived, as to contain Noah, (whose very Name, according to Philo, signifies Righteous) and his Family, and all living Creatures, according to the appointed Number of them; he speaks only as to Appearance, and as it was then judged; for while it was building it appeared so contemptible, that Noah and his Sons were laugh'd at for their Design, as being seemingly unable to endure such a Conflux of Waters. And, indeed, that such a piece of Wood should ride safely when all the high Hills were covered, and not be overfet by Winds or Waves; or the many violent Shocks it must necessarily meet with, that it should not be dashed to pieces against Rocks which were invisible, nor sink under so prodigious a Weight as it contained, displays most illustriously the Power and Providence of God, who chuses to effect his Purposes oftentimes by Means the most unpromising and unlikely. Nor is the Wisdom of God less to be admired in the Contrivance of the Ark, which may truly be said to be a World within itself, than his infinite Power in directing it; for it has been demonstrated mathematically, that there was sufficient Room in it to contain all the Things, animate and inanimate, which it was designed for; and that the Measure and Capacity of the Ark, which some Scepticks have made use of as an Argument against the Scripture, ought rather to be esteemed a most rational Confirmation of the Truth of it, and of the Wisdom that designed it: See Bishop Wilkins's Essay on a Real Character.

Ver. 5. *Moreover the Nations in their wicked Conspiracy being confounded.* Our Version here is faulty, the true Rendering seems to be, "When the Nations around conspired or joined together in Wickedness;" Lorsque les Nations conspirèrent ensemble pour s'abandonner au mal, says Calmet, and with him agree Messieurs du Port Royal; and the Vulgate renders accordingly, In consensu nequitie cum se nationes contulissent; i. e. when they were overrun with Idolatry: For neither the Creation of the World, nor the universal Deluge, nor the Confusion of Languages, could preserve the Belief of one supreme God only; but the new World was as universally overrun with Polytheism and Idolatry, as the old World was with Violence, and the very Dispersion of Mankind probably contributed to it. Then, when all the Nations around were sunk into

Idolatry, God called Abraham from Chaldaea, whom the Context shews to be here meant. This I take to be a truer Sense of the Place, than with some to interpret it of the Conspiracy to build the Tower of Babel. The learned Usher, it must be confessed, seems to understand it in this latter Sense, for in his Account of that bold and presumptuous Design, he refers to this very Place, which is somewhat surprising; for this cannot be reconciled even with his own Chronology, for the building this Tower was A. M. 1757, and Abraham was not born till A. M. 2008. Calmet therefore mentions this, in his Preface, as an Objection against our Author, Il semble croire qu'Abraham étoit au tems de la construction de la tour de Babel: But this Anachronism is removed by the Sense which I have given of this Passage.

Ibid. *She found out the Righteous, and preserved him blameless unto God.* Some have asserted, that Abraham not only lived blameless in the midst of idolatrous Nations, but that even in his Father's House, where he spent the first part of his Life, he preserved himself free from the idolatrous Worship which infected all the rest of the Family: See Sherlock on Div. Provid. p. 293. But others, with more Probability, say, that he was at first engaged in this wrong way of Worship, and, like other Chaldeans, adored the Sun: Phil. De Abrah. Clem. Recogn. lib. i. Cyril. cont. Jul. lib. iii. Suidas voce Αβραμ; but that by God's giving him a better Understanding he renounced it: And on this account he is said to have suffered a severe Persecution from the Chaldeans, who threw him into a fiery Furnace, from which God miraculously rescued him: Hieron. Tradit. Hebr. in Genes. And indeed the Text of the ancient Vulgate, Nebem. ix. 7. seems to confirm this Tradition, which reads, Eduxisti eum de igne Chaldeorum; and the Jews generally assert the same. However this be, which probably is a Mistake from confounding the Word Ur, which signifies both Fire, and the City, from which God called Abraham, it is certain that Abraham, from the time of his Call, A. M. 2083, (see Usher's Annals) became the great Restorer and Reviver both of Natural and Revealed Religion to a corrupt World; and we cannot have a stronger Proof of his extraordinary Piety and Virtue, than that God thought him the fittest Person to reveal himself to, and to begin a new Reformation of the World by. It is very likely Abraham demonstrated to his Father the Vanity of Idols, since he engaged him to forsake the City where he was settled; see Calmet's Dict. in voce ABRAHAM. And by his own Sons, and his Nephew Lot, he spread the true Religion far and wide, and their very numerous Descendants carried the Knowledge of it still farther. After all this Care, we cannot think that Abraham relapsed, but that God preserved him blameless ever after. We are not therefore to understand this Passage, as if Abraham was always free from Idolatry, for that Terah and all his Children were infected with, by living among the Chaldeans and Sorcerers,

Sorcerers, which are synonymous Terms in the Book of *Daniel*: See *Usher's Annals*, tom. i. p. 7. But the Meaning here is, that when God removed him from the Infection of *Chaldea*, and vouchsafed to him the Knowledge of the true Religion, through his Assistance he continued pure, and was not any more polluted.

Ibid. And kept him strong against his tender Compassion towards his Son.] The Rendring literally is, *She kept him strong in his Bowels towards his Son*, as the Marginal Reading is; i. e. she gave him Strength to vanquish the Tenderness which he had for his Son; for *Abraham* was so entirely devoted to God, that he was dead to all the moving Calls of Nature and Instinct. Nor is such an Instance of Obedience to be wondered at in him, whose Faith was so strong, that he was verily persuaded that God was able to raise *Isaac* from the Dead again after the Sacrifice, to make good his Promise to him of a numerous Progeny. "What a Number of Virtues meet, says "St. *Ambrose*, in this single Action! the Piety of the Patriarch appears, in his Readiness to offer up his Son at God's Command; his Courage is displayed, in resisting the Sentiments of Nature on so trying an Occasion; his Justice, in returning to God that which he had received from his Liberality; and his Faith, in believing that God could restore him from the Dead, and bring him from the Deep of the Earth again." *Ambros. De Offic. lib. i. c. 2.*

Ver. 6, 7. *When the Ungodly perished, she delivered the Righteous Man, who fled from the Fire which fell down upon the five Cities; of whose Wickedness, even to this Day, the Waste Land that smoketh is a Testimony, and Plants bearing Fruit that never come to Ripeness.*] *Καεροφορέντα φυτὰ ἀτελέσιν ὤρεσι.* *Philo* describes the Destruction of the Cities where *Lot* dwelt in the same Terms, *ἡ φλόξ, κ. τ. λ. Vim vitalem in summam sterilitatem convertit flamma, ita ut nihil superesset, unde vel fructus vel herba germinaret, in bodi-ernum usque malo durante*; where the learned Editor, referring to this Place, very judiciously conjectures, that the true Reading of it is, *ἀτελέσιν ὀπώρεσι*, *Mangey's Philo, De Abrah. Vol. II.* *Grotius* thinks it probable, that by *Plants bearing Fruit that never come to Ripeness*, may be meant Fruits in Appearance only: And in this Sense the Author seems to allude to the *Apples of Sodom* in particular, which are said to have been beautiful in appearance to the Eye, but within were full of Rottenness. *Messieurs du Port Royal* understand it in like manner of Trees, *Qui portent des fruits bastards semblables aux autres en apparence, mais qui se reduissent en cendre lors qu'on les ouvre*: Comment. in loc. And this *Tertullian* confirms, *Sodomam & Gomorram igneus imber exussit, olet adhuc incendio terra, & si qua illic arborum poma, oculis tenus, ceterum contactu cinerescunt*: And thus *Solinus* describes them; *Pomum quod gignitur, habeat licet speciem maturitatis, mandi tamen non po-*

test, nam fuliginem intrinsecus favillaceam, ambitus tantum extimæ cutis cobibet, quæ vel levi pressa tactu, fumum exhalat, & fatiscit in vagum pulverem: *Solin. Polyhistor. c. 37.* But *Josephus's* Account comes nearest our Author, who, speaking of this once happy Region, says, *Φασι ὡς δι' ἀσέβειαν οὐκ ἐλέσθαι καὶ ἀφλέγειν, κ. τ. λ. Fertur eam ob incolarum impietatem fulminibus conflagrasse. Adhuc ignis à Deo immissi reliquias, & oppidorum quinque isthic videre licet umbram: Insuper & fructus, specie quidem & colore edulibus similes sunt, manibus autem decerpti, in favillam & cinerem resolvuntur*: *Lib. v. de Bello Jud. c. 8.* Nothing was more known or celebrated among Authors, sacred and profane, than this Fire which fell down upon *Pentapolis*, or the five Cities of *Sodom*. *Diodorus Siculus, lib. xix. Strabo, lib. xvi. and Philo*, speak of it as burning in their Times: And some have thought *St. Jude* alludes to the Continuance of this Fire, ver. 7. and that he calls it *πῦρ αἰώνιον*, because it continued burning: See *Tacit. Hist. lib. v. Chrysost. Hom. xix. ad pop. Antioch. Maccab. lib. iii.* But I shall not be so disingenuous, as to omit what *Mr. Maundrel*, who was upon that Spot, says, viz. "That he never saw or heard of any such Fruit hereabouts; nor was there any Tree to be seen, from whence one might expect such a Fruit; and adds, that he believes its very Being, as well as its Beauty, is a Fiction:" *Journey from Aleppo to Jerusalem, p. 85.* The *Vulgate* renders, *Incerto tempore fructus habentes arbores*, intimating, that the Fruit growing here was, on this account, unlike all other Fruit, which has a certain and fixed Season of being ripe, but this never came to Perfection: See *Tirin. in loc.* We find that *Homer* had a Notion of this great Truth, that God sometimes exerts his Judgments upon guilty Cities, by sending a real Fire from Heaven upon them in a signal and terrible Manner: See *Iliad. lib. xxi.* And the Fate of these Cities suggests a very useful Reflexion, That tho' the Patience of God bears with the Crimes and Impenitence of Mankind, even for several Ages, yet when his Justice shews itself at last, it is so destructive and inexorable, that nothing can withstand or avert it. From this Destruction of *Sodom* we may likewise further see the Truth of our Author's Observation, that the Punishment is usually proportioned and adapted to the Nature of the Crime, for these wretched Cities burning with unnatural Lust, and impure Fires, are, by a correspondent Vengeance, overthrown and consumed by Fire.

Ibid. And a standing Pillar of Salt.] The *Vulgate* renders, *figmentum salis*, others call it *cumulus*, and some *columna salis*; the last is most agreeable to the Greek, *σῆλη αἰὼς*. *Sulpitius Severus* says, *Reflexit oculos, statimque in molem conversa traditur*. It has been thought by some Authors probable, that the Statue retained her own Form; so *St. Cyprian* seems to have imagined,

— Stetit ipsa sepulchrum,
Ipsaque imago sibi, formam sine corpore servans.
This

This Pillar was subsisting in the time of Josephus, who says that it was then standing, and that he himself saw it, *ισόγεια δ' αὐτῷ, ἐν τῷ νῦν Ἀλεξάνδρῃ, Antiq. lib. i. c. 11.* Later Writers attest the same of their Times; Benjamin the Jew, who lived in the twelfth Century, mentions it in his *Itinerary*; and some more modern Authors speak of it as yet existing, *Suo quasi sale condita*, as Bishop Fell jocularly speaks of it. *Adricomius* quotes three Authors that were Eye-witnesses of it, and he particularly tells us its Situation, that it stands between *Engaddi* and the *Dead Sea*; *Theatrum terræ sanctæ, p. 55.* Mr. *Maundrell*, on the other side, gives so little Credit to the Reality of this Pillar, that, tho' he wanted not Curiosity, yet he wanted Faith to induce him to go see this Monument of Lot's metamorphosed Wife; *Journey from Aleppo, p. 85.* Various have been the Conjectures of learned Men about the Reality of this Pillar of Salt; some, with much Subtlety, understand a Pillar of Salt to signify only an everlasting Pillar, of what Matter soever made, in the same Sense as they interpret the Covenant of Salt, *Num. xviii. 19.* Others have fancied that this History, like that of *Nabal*, *1 Sam. xxv. 37.* is to be understood comparatively, that Lot's Wife was as a Pillar of Salt; as *Niobe*, according to the Fable, which most probably took its Rise from this History, is said to have been turned, through Grief, into a sort of Stone: But there is more Reason to understand this literally. But it will then perhaps be ask'd, how it happened that this Woman was not destroyed with Fire and consumed to nothing, as the *Sodomites* were, but was converted by the powerful Wrath of God into this Pillar of Salt, a perpetual Spectacle for all Beholders. To this Enquiry I shall return an Answer in the Words of a polite Writer, who explains this Accident in the following manner; "That as Thunder, or rather Lightning, stiffens all Animals it strikes in an Instant, and leaves them dead in the same Posture in which it found them alive, this unhappy Woman's Body being prepared by Heat, and penetrated and encrusted with Salt, which fell down from Heaven in great Quantities upon this devoted Region, might long subsist as a Statue of Salt, in the very Posture in which this Judgment from Heaven found her. Nor is there much Difficulty in conceiving how Salt should continue so long undissolved in the open Air, since it is well known to Naturalists, that Rocks of Salt are as lasting as any other Rocks:" *Revelation examined, Vol. II. p. 229.* *Pliny* mentions a mineral kind of Salt, which never melts, and serves for building as well as Stone, *lib. xxxi. c. 7.* The Reason which *Tertullian* assigns for the Durableness of this Pillar, *Quod perpetuis temporibus reparatur, & si quis advena formam mutaverit, vulnera ex sese complet*, is so surprizing and incredible, that it can be considered in no other light, than as a Fable or Legend, handed down by an imperfect Tradition, upon no better Foundation than another Story relating

to this Woman, which for Decency sake I forbear to mention.

Ibid. A Monument of an unbelieving Soul. It would be better rendered, *A Monument of the unbelieving Soul.* And so *Coverdale's* and the ancient *English Versions* render, *A Token of Remembrance of the unfaythfull Soule.* The Transgression of Lot's Wife is greatly aggravated by the following Particulars: 1. She was delivered, with her Husband and Daughters, out of *Sodom*, and brought forth by the Angel's own Hands. 2. She was warned that she should not look back, nor abide in all the Plain, lest she perished. 3. There was a City very near to them appointed, which she might easily have reached and been in Safety. 4. She had her Husband and Children with her, whom she ought to have accompanied; but she neglects these, and not believing the Angels, that *Sodom* would be so soon destroyed, would indulge a criminal Curiosity of looking back; her Punishment therefore for these Reasons was just. Many useful Reflexions, for the Conduct of others, have been raised from the signal Misfortune of this Woman. Our Saviour, we may observe, to guard his Disciples against any Hardness of Heart, bids them to remember Lot's Wife, *Luke xvii. 32.* lest they also should perish through Unbelief. *St. Austin* says, "That God chose this publick Punishment for the Sake of others, to proclaim to them to beware, by her Example, not to look back to a wicked *Sodom*, i. e. not to return to their old Vices from which they have been called away by some gracious Means that God hath afforded them; *Quo pertinet quod prohibiti sunt qui liberabantur ab angelis retro respicere, nisi quia non est animo redeundum ad veterem vitam, qua per gratiam regenerati exuimur?*" *De Civit. Dei, lib. xvi. c. 30.* The like useful Inference *St. Cyprian* draws from this Accident, *Epist. xi.* But *St. Clement* most fully expresses the Sense of this and the former Verse, and how we should improve by the History of their Misfortunes: "By Hospitality and Godliness was Lot saved out of *Sodom*, when all the Country round about was destroyed by Fire and Brimstone; the Lord thereby making it manifest, that he will not forsake those that trust in him, but will bring the Disobedient to Punishment and Correction: For his Wife, who went out with him, being of a distrustful Mind, and not continuing in the same Obedience, was for that Reason set forth for an Example, being turned into a Pillar of Salt unto this Day; that so all Men may know, that those that are double-minded and distrustful of the Power of God are prepared for Condemnation." *Clement. epist. i. c. 11.* See also *Cyr. Catbechet. Mystag. i.*

Ver. 8. So that in the Things wherein they offended, they could not so much as be hid. This Reflexion refers not to Lot's Wife only, but regards equally the *Sodomites*, *Cain*, and his Descendants, and the several faulty Instances before mentioned; all of whom, through their Ignorance

Ignorance of, or Disregard for, true Wisdom, fell into very grievous Transgressions, and are recorded as so many standing Monuments of the just Judgment of God against such abominable Practices, the Shame whereof they inherit even at this Day. *Calmet* applies this even to *Lot* himself, who slighting the Direction of the Angels, who ordered him to escape to the Mountains, retired into a Cave, was overtaken with Drunkenness, and committed Incest with his Daughters; Crimes which arose from his Neglect of true Wisdom, and are a lasting Reproach upon this, otherwise, righteous Man.

Ver. 10. *When the Righteous fled from his Brother's Wrath, she guided him in right Paths.] i. e.* When *Jacob* fled from the Wrath of *Esau* into *Mesopotamia*, he was delivered from great Dangers through Wisdom that attended upon him, according to God's Promise to him, *Behold, I am with thee, and will keep thee in all Places whither thou goest, and will bring thee again into this Land; for I will not leave thee, until I have done that which I have spoken to thee of:* Gen. xxviii. 15. Herein *Jacob* is an Image of all the Faithful, whom God separates from the rest of Mankind, protects with his favourable Kindness, and conducts, as his Chosen, in the right way to Happiness; which the Wicked, through a fatal Mistake and irregular wandering out of the true Path, cannot arrive at.

Ibid. Shewed him the Kingdom of God.] i. e. When he beheld in his Dream a Ladder, the Foot whereof stood upon the Earth, and the Top reached to Heaven, and the Angels of God were ascending and descending upon it; at the Sight whereof, awaking from his Sleep, and being amazed at the Glory of the Vision, he could not contain himself from crying out, *How dreadful is this Place! for the Lord is here, though I knew it not: This is none other but the House of God, and this is the Gate of Heaven:* Gen. xxviii. 12, 17. This mystical Ladder, according to the Sense of the Fathers, represents to us the Care which the Divine Providence in all Ages takes of the Righteous, that God is present with them in the Time of their Affliction, and in the Place of their Exile and Pilgrimage; and that in their sad and solitary Condition, in a State of Desertion as to all outward Appearance, they shall not want the Assistance and Comfort of the holy Angels, who are God's Ministering Spirits, to attend and succour the Saints in all their Difficulties and Necessities whatsoever.

Ibid. And gave him Knowledge of Holy Things.] This contains something more than the former Sentence, for Wisdom taught *Jacob* moreover Things relating to the Service of God. It is probable that in this Vision he received from God himself, who then appeared to him, Gen. xxviii. 13. Instruction of this nature, by his erecting a Pillar instantly, that very Stone upon which he had rested his Weariness, and pouring Oil upon the Top of it, to consecrate it as a Monument of God's great Mercy to him: By his dedicating the Place

to God's Service under the Name of *Bethel*, or God's House, by his vowing a Vow, the first probably of that nature, and promising to restore to God the Tenth of all that he should give him.

Ibid. Made him rich in his Travels, and multiplied (the Fruit of) his Labours.] Καὶ ἐπλήθυνε τὰς πόδας αὐτοῦ. The literal Rendering of the Place is, That Wisdom multiplied his Labours, and made him rich by them: And so *Junius* understands it, *Locupletavit eum in ærumnis, quum multiplicaret labores ejus.* All the Commentators and ancient Versions take it in another Sense, That she prospered the Fruits of his Labours; which is apparently the Sense of our Translators. This Blessing *Jacob* happily experienced, as a Reward of his hard and continual Labour; for tho' *Laban* defrauded him of his Wages ten times, when he had served him twenty Years faithfully in his House, and through constant and painful Watching was consumed by the Drought in the Day, and by the Frost in the Night, yet God suffered him not to be sent away thus empty, but gave him Success and Riches equal to his Labours: For 'twas he that gave that extraordinary Blessing to the Artifice of laying the Rods before the Cattle, and, as the Learned think, (see *Bp. Patrick* in loc.) directed him by an Angel to that Invention, and promised to give Success to it, Gen. xxxi. 10, 11, 12, intending to transfer unto *Jacob* a good Share of the Wealth of *Laban*; which was accordingly effected by this Contrivance, and *Laban's* Injustice hereby punished, and his Policy overruled. And to this agrees the *Arabic Version* of this Place, *Sinus ejus implevit opibus eorum qui insultaverant ipsi.* In this Sense one cannot help observing the Propriety of the Word ἐπλήθυνε, which seems to intimate the Manner of *Jacob's* coming by his Riches, viz. that it was by the Multiplying, or surprizing Fruitfulness of the Cattle.

Ver. 11. *In the Covetousness of such as oppressed him, she stood by him, and made him rich.]* Ἐν πλεονεξίᾳ καὶ ἀνδρίᾳ αὐτὸν παρέστη. *Calmet* says the true Reading of the Greek is, αὐτὸς παρέστη, and explains it accordingly, *Elle l'assista contre l'avarice de ceux que vouloient user de violence, ou qui avoient l'avantage.* In the Book of *Genesis* we meet with the several Ways and Stratagems by which *Laban*, who had a greater regard to his own Interest than to Justice, endeavoured to surprize *Jacob*, and hinder him from receiving the Fruits of his Labours: For when *Laban*, to his surprize, found the Contract very advantageous to *Jacob*, and had the Mortification to see the Cattle bring forth their Young directly against his Interest, he dissolved his own Agreement, and made a new one with *Jacob*. *Coverdale* therefore very properly renders, *In the Disceatfulness of such as defrauded him, she stood by him*, which is more agreeable to what *Jacob* himself says, Gen. xxxi. 7. *Your Father hath deceived me, and changed my Wages ten times, but God suffered him not to hurt me.* For it was impossible but *Jacob* must have been greatly injured by

by a Man of that profound Subtilty, had not the extraordinary Interposition of God wonderfully prevented it, and disappointed the Deceiver, which the *Patriarch* very gratefully acknowledges.

Ver. 12. *She defended him from his Enemies, and kept him safe from those that lay in wait.* i. e. Either by turning away the Wrath of his Brother *Esau*, which through his prudent Conduct and humble Submission, was at length mollified and changed into Love and Tenderness; or by God's threatening *Laban* in a Dream from attempting any thing against *Jacob*, or seizing upon any of his Possessions, when he pursued after him. In *Gen. xxxiii.* we read, that the Angels of God met *Jacob* in his Journey, to encourage and comfort him, no doubt, with the Assurance that God was with him; and that he called the Name of of the Place *Mahanaim*, i. e. *two Hosts or Camps*: For it is probably supposed, that the Angels might appear to him as distinguished into two Armies, the better to defend him against his Enemies on all sides. See *Wells's Geography of the Old Testament, Vol. I. p. 361.*

Ibid. And in a sore Conflict gave him the Victory, that he might know that Godliness is stronger than all.] This relates to that Conflict or Wrestling which *Jacob* had with the Angel, over whom he was at last victorious; nor would he quit his Hold till he had obtained a Blessing. The Struggling of an Angel with a Man may seem *impar congressus*, and the Victory of the latter is still more surprizing: But many worthy Ends were implied in this Combat, and several useful Reflections may be drawn from it. 1. *Jacob* having such Power with God, as to be able to prevail over one of his Ministers, was hence reminded not to fear his Brother *Esau*, nor any Attempt that he should make against him. 2. God enabled *Jacob* to prevail over the Angel whom he contended with, to shew the great Power that those Saints have, who put their whole Trust and Confidence in him. 3. We further from hence learn, that when God suffers his Saints to be exposed to great Tryals and severe Temptations, 'tis with a Design to teach them, by an Experience of their own Weakness and his Might, that 'tis *He* alone that makes them victorious; and that he whom they have preferred to the World, is greater than the World, and more powerful than all Things and Persons in it. The fine Observation contained in the Conclusion of the Verse, viz. *that Godliness is stronger than all*, tho' true in an eminent degree of *Jacob*, as has been shewn, and is indeed implied in his Victory, need not be confined to his single Person; there are many other signal Instances in the *Old Testament* to confirm this Truth: 'Twas by Godliness that *Jonathan*, with his Armour-bearer alone, put a whole Garrison to flight; that *David*, unarmed, overthrew *Goliath*, and prevailed against the Artifices and Violence of *Saul*; that *Jehoshaphat*, without drawing a Sword, triumphed over three confederate Nations; that *Hezekiah* saved *Jerusalem*, and the

Kingdom of *Judah*, against an hundred fourscore and five thousand *Affyrians* that came against it: 'Twas Piety that determined constantly the Fate of the *Jewish* People, and according to their Observance of this, was the publick Happiness and Condition of that State. And the same Observation will hold with respect to any other Nation or People, who will be always found to be successful, or otherwise, according as they regard God, and encourage and promote a true Sense of Piety. So that the Advice of the *Psalmist* is at all times best to be followed, and will be found, upon Tryal, to be even the truest Policy, *Some put their Trust in Chariots, and some in Horses, but we will remember the Name of the Lord our God*; *Psal. xx. 7.* This Power of Piety, or Truth, as 'tis called, is finely displayed by the *Apocryphal Esdras*, in that Contest before *Darius*, *1 Esdras iii. iv.* where, after the Arguments used in favour of Wine, Women, and Kings, at length Truth beareth away the Victory, as being *stronger than all things, for Truth endureth, and is always strong, it liveth and conquereth for evermore; neither in her Judgment is any Unrighteousness, she is the Strength, Kingdom, Power, and Majesty, of all Ages. And all the People shouted, and said, Great is Truth, and mighty above all Things.*

Ver. 13. *When the Righteous was sold, she forsook him not.* Joseph, who is here emphatically called *the Righteous*, is another remarkable Instance of God's Protection and Care of his afflicted Servants; *Joseph* was sent to his Brethren upon a friendly Message, and his coming was even beneficial to them; but the Recompence he met with was Treachery and Violence; it was unnatural to sell their Brother, but it was an Aggravation of their Cruelty, to sell him, an innocent and tender Youth, to rough *Barbarians*, and by them to be carried away into such a Country as *Egypt*. *Ephraim Syrus* is very pathetick upon this Occasion, he makes the unhappy *Joseph* to stop at his Mother *Rachel's* Monument, as he was going with the Merchants into *Egypt*; his Complaint there, and the deep and melting Impression it made, even upon his *Ismaelite* Masters, is very moving and affecting: *De Laud. Jos.* Nor is his Eloquence and Invention less to be admired upon the other Parts of *Joseph's* sad History. The Affliction of *Joseph* is a common Allusion in Scripture, and the Standard as it were to try others Afflictions by. It is recorded of him, that he was but seventeen years old when his Troubles first began; and tho' the Patriarchs that were before him underwent their respective Tryals and Calamities, yet the Holy Spirit mentions none of their Afflictions with the same Emphasis as that of *Joseph*, as if they were to be the Badge and Characteristick by which he was to be distinguished from the rest: But through the favour of Providence, and its secret but wonderful Economy, his very Afflictions were made the Means of his Advancement. This so remarkable an Instance of the Guidance of Divine Providence, another *Father*

applies to the Afflicted and Unfortunate, for their Comfort and Encouragement: "*Joseph*, "a single Person, sold a Bondsmen into *Egypt*; "there destitute, imprisoned, enslaved; at "length went forth a Multitude from thence; "even to the Number of six hundred thousand Souls, which grew up to be a great "and very powerful People." *Greg. Nazian. Orat. 32.*

Ibid. But delivered him from Sin.] This relates to *Joseph* withstanding the Sollicitations of his Mistress, *Potiphar's* Wife, who through a criminal Love would have tempted him to Adultery; but by a strict Regard to Chastity, and a religious Adherence to his Duty, he was deaf to her Entreaties, and proof against her amorous Violence. The Reflexion of *Rolin* upon this part of *Joseph's* Character is so fine, and the Advice therein given of such consequence to young and unguarded Minds, that I cannot better illustrate this Place, or more please well-disposed Readers, than by transcribing it: "We find in his (*Joseph's*) "Conduct an excellent Model of what we "should do when we are tempted. *Joseph* "defends himself at first by the Remembrance "of God and his Duty; *How*, says he to "that bold and shameless Woman, *can I com-* "mit such an Action, who have God for my "Witness and my Judge? 'Tis in his Sight "that you and I shall both become criminal: It "is he who commands me to disobey you upon "this Occasion. *How can I escape his View,* "or corrupt his Justice, or be covered from his "Indignation? *How then can I do this great* "Wickedness and sin against God? But when "the Temptation became so strong, that he "had Cause to fear his Weakness might yield "to it, he prudently betakes himself to Flight, "rather than parly any longer, or continue in "such a State of Danger and Temptation, "as might at length incline him to offend "against God." *Method of studying Belles Let-* "tres, Vol. III. p. 141.

Ibid. She went down with him into the Pit.] *Joseph's* noble Resistance provoked his impudent Mistress, who wrongfully accused him to her Husband, and was the Occasion of his being cast into the Prison; over whom God was, under this unhappy Circumstance, more abundantly watchful. For the Scripture seems to be particularly careful to make us take notice, how God protected this his Servant, by informing us, that *the Lord was with Joseph*; or, according to the *Chaldee* Paraphrase of the Place, that *the Word of the Lord was with him*, Gen. xxxix. 21. This Expression, that *the Lord was with Joseph in the Prison*, seems to intimate, that when *Joseph* was thrown into it, and seemingly forsaken of all, God descended with him into the obscure Dungeon; and the Expression of our Author, that *Wisdom went down with him into the Pit, and left him not in Bonds*, is to the same purpose, viz. That the Eternal Wisdom became in a manner Prisoner with him; i. e. according to the same polite Writer, "She softened the Tedi-

"in Watching and Suffering; she was a "Light in that Darkness where the Rays of "the Sun could not penetrate; she took away "from the Solitude of his Confinement, which "neither Reading nor Business could amuse "or suspend the disagreeable Sense of; and "she diffused a Calmness and Serenity over "his Mind, which arose from an invisible and "inexhaustible Spring. In this his miserable "Confinement she was nearest to *Joseph*, as "she is to every Man in Adversity that has "Faith: Nor is it said, when *Joseph* was "made a Partner in the Throne of *Pharaoh*, "that Wisdom ascended with him thither, as "it is said, that she descended with him into "Prison, and assisted him in his Bonds:" Vol. III. p. 139. *St. Ambrose* has the like Reflexion upon the same Occasion; *Non turbantur innocentes cum falsis criminibus impetuntur, & oppressa innocentia detruduntur in carcerem; visitat Deus & in carcere suos, & ibi est plus auxilii, ubi est plus periculi*: De *Joseph*. c. 5.

Ver. 14. *And left him not in Bonds, till she brought him the Sceptre of the Kingdom.]* This is no where mentioned in the Books of *Moses*, 'tis there only said, that *Joseph was made Governor over all the Land of Egypt*: *Philo* says indeed, speaking of *Joseph*, that *Pharaoh* made him his Viceroy, or to speak more truly, says he, King; *μᾶλλον δ, εἰ ἡγεῖται ἅλλοθεν εἰπέν, βασιλέα*. But we are not to understand our Author, as if he meant by the Sceptre of the Kingdom, a truly Royal Power, a Sovereignty strictly so called, *un regne, un empire absolu*, says *Calmet*, but only, that he was the Second Person in the Kingdom, and had a most extensive Power and Authority. Some make him to be a Partner in the Throne with *Pharaoh*, and think he was invested with this Power when *Pharaoh* took off his Ring, which was the Royal Seal, from his Hand, and put it upon *Joseph's*, and they cried before him, *Bow the Knee*. But notwithstanding these Ceremonies, and the supreme Honours paid him therein, *Joseph* was still a Subject; he was indeed his Prime or Chief Minister, Governor over all the Country; but as his Power came from *Pharaoh*, so was it subject to him. *Gratius* says it was usual with the *Hebrews*, to give the Name of King to such as were raised to some very extraordinary Honour, and invested with great Authority; and refers to ver. 16 of this Chapter, which he understands in the like Sense: *Comment. in loc.* And thus Governors of Provinces, and Persons of chief Note and Authority in Countries of small Extent, are called in Scripture, see *Judg. i. 7.* where the threescore and ten Kings, mentioned to have had their Thumbs and their Great Toes cut off by *Adonibezek*, are not to be understood as real Kings and Princes, but as so many Rulers of Cities or small Territories, called indeed Kings, as having a Resemblance of Kingly Power, by their Jurisdiction in such Places. Many such petty Kings were in *Canaan* in *Joshua's* time, who were very numerous; *Tous les Seigneurs qui gouvernoient une ville*, says *Calmet in loc. s' appelloient du nom*

de Reis: Till at length the greater overcame, and as it were devoured, the rest. The like may be said of the thirty and two Kings which went up with *Ben-hadad* the King of Syria to besiege *Samaria*, 1 Kings xx. 1. *Isaiab* xix. 2. And some of the Ancients have given this Name even to *Abraham*, *Moses*, and *Israel*; see *Justin*, lib. xxxvi. c. 2. and *Nicol. Damascen. apud Joseph. Antiq. lib. i. c. 7.* and *Calmet in loc.* This seems confirmed likewise by the new Name which *Pharaoh* gave him; which he conferred, not only because he was a Foreigner, and intended to honour him, but to denote him to be his Subject, tho' Ruler of every body else: See *Pat. in loc.* A Name, which, according to *St. Jerom* and the vulgar *Latin*, signified, The Saviour of the World; see *Gregory's Notes*, p. 65. probably in allusion to the Services done by him in the time of the Famine. But perhaps this Name may mystically include something higher; for some learned Men have remarked, that there are few Saints of the *Old Testament*, in whom God has been pleased to express so many Circumstances of Resemblance with his Son, as in *Joseph*: See the Particulars of the Agreement, and the Parallel drawn by *Rollin*, Vol. III. on the *Belles Lettres*, p. 155. This is doing the greatest Honour to *Joseph*, and strictly giving him perpetual Glory.

Ibid. And gave him perpetual Glory.] By the Term *perpetual*, we may understand, that *Joseph's* Glory did not die with him, but was preserved and handed down to Posterity, by some publick Monument in his Favour, or by some Symbol representing him. *Dr. Spencer* contends, that the Ark and Cherubims were honourable Hieroglyphicks of *Joseph*; both of which had a symbolical Reference to him, and preserved his Memory; *Aequum est opinari, Deum Cherubim & Arcam, præ aliis omnibus instituisse, eo quod Josephi piissimi & charissimi monumentum extarent. Nam Arca non tantum nomine, sed & figura cum Josephi Arca, & Cherubim cum bove, Josephi nomine & insigni, maxime conveniebant — ut utraque ejus vitam & mortem ab oblivione in æternum vindicaret.* Tom. ii. de Orig. Arcæ & Cherub. p. 878, 9. But the learned *Vossius* has made it appear, with more Probability, from the Testimonies of *Ruffin* and *Suidas*, and other Authorities and Arguments, that the Memory of *Joseph* was preserved under the *Egyptian Apis*: For he observes, first, that 'tis highly probable so extraordinary a Person, so great a Prophet and Statesman, and so publick a Benefactor, as *Joseph* was, would have his Memory consecrated to Posterity: That the *Egyptians* were most likely to do this, by some symbolical Representation of the Kindness; and that no Symbol was more proper for this than the *Egyptian Apis*, because the Famine was prefigured by the lean Kine, and the Time of Plenty by the fat, the Ox being a known Symbol of Fruitfulness and Plenty, which *Joseph* was in a very great degree the happy Occasion of. 'Tis evident likewise from *Pharaoh's* rewarding *Joseph*, that the

Egyptians were desirous of shewing their Gratitude; and 'tis no less certain, that it was the common Practice among them, to perpetuate the Memory of Benefactors by some Symbols, which tho' at first designed only for Civil Use, were afterwards abused into Idolatry and Superstition. And lastly, the very Names, *Apis* and *Serapis*, give great Light and Probability to the Conjecture: For *Vossius* conceives *Apis* to be the sacred Name of *Joseph* among the *Egyptians*, and answers to the Hebrew אב, i. e. Father, and such indeed he was to *Pharaoh* and his People, and *Joseph* expressly calls himself so, *Gen.* xlv. 8. The Scripture likewise informs us, that by the Order of *Pharaoh* they cried before him, *Abrech*, which is a compound Word, and means, according to the Rabbins, both King and Father. *Serapis*, it is well known, had a *Busbel* on his Head, another very significant Symbol of *Joseph*; and the very Name of *Serapis*, is probably derived from שור *Sor*, which signifies a Bull, and *Apis*. So that we seem here to have the sacred Story of *Joseph* visibly traced through all the *Egyptian* Darkness and Superstition: *Vossius De Idololat. lib. i. Sulpic. Sever. lib. ii. c. 21. in notis. Gregory's Observations, p. 65. Reeves's Apology, vol. II. p. 39.*

Ver. 15. She delivered the righteous People and blameless Seed from the Nation that oppressed them.] It has been an Objection against this Writer, that he represents the *Hebrews*, when they were in *Egypt* under the Bondage of *Pharaoh*, as a just and irreproachable People; which is not agreeable to what *Ezekiel* says of them, and some others of the Prophets, who accuse them as given to Idolatry, in that Place, and at that Time, *Ezek.* xx. 8. xxiii. 3. Others think that, as a Jew, he speaks of them in general, according to the Notion which they had conceived of themselves; for they were full of spiritual Presumption, looked upon all other Nations with the utmost Contempt, as imagining themselves to be the only Righteous and Accepted, and thought every thing their Due, and that as God had shewn particular Honour and Kindness to the *Jews*, in chusing them to be his People, he would never reject them. In this latter Sense the profoundly learned *Dr. Jackson* understands this Place; for he observes of our Author, "That tho' he was a Man of an excellent contemplative Spirit, as full as the Moon in points of high Speculation of God's general Providence in governing the World; yet when he comes to discuss the different Manner of God's dealing with the Righteous (which in his Language are the Seed of *Abraham*) and the wicked Heathen, he betrays himself, in some measure, to be infected with a Disease common unto his Countrymen the *Jews*." The radical Disease which was common to the whole *Jewish* Nation at that Time, and to this Author in particular, he says, was this, "That because they were the Seed of *Abraham*, they were the only righteous and blameless Seed. And however the Lord God of their Fathers did

" often

“often chastise and correct them, yet all his
 “Corrections were filial; ch. xi. 10.—xii. 22.
 “That he would not, or could not, at any
 “time plague them, as he had done the un-
 “righteous Heathen, or punish them with
 “the like Blindness of Mind, or Hardness of
 “Heart, as he had done the *Egyptians*. But
 “St. Paul has given a Receipt or Medicine
 “for curing this Disease in his Countrymen
 “then living, and for preventing the like in
 “After-ages, whether in *Jew* or *Gentile*, *Rom.*
 “ix. 18. *Therefore hath he Mercy on whom*
 “*he will have Mercy, and whom he will be*
 “*hardneth*. The Extract of which Aphorism
 “is this, that the Lord was not so tied by
 “Oath or Promise unto *Abraham*, but that
 “he might and would harden the Hearts, and
 “blind the Eyes of his Seed, after the same
 “manner he had done *Pharaoh*’s and the *E-*
 “*gyptians*, if at any time they should become
 “as obstinate as *Pharaoh* and his People had
 “been.—To harden the Seed of *Abraham*,
 “upon the like Pride of heart, Obstinacy,
 “and Contempt of God’s Forewarnings, could
 “be no Prejudice to God’s Oath to *Abraham*,
 “no Impeachment of his promised Loving-
 “kindness to *David*, but rather a Proof to
 “all the World, that the God of *Abraham*
 “was no *Respecter of Persons*: But as they
 “who in every Nation fear him, and love
 “Righteousness, shall be accepted of him; so
 “all those of any Nation that despise him,
 “and work Unrighteousness, shall be rejected
 “by him:” *Tom. iii. p. 206, 7.* And the
 History of the *Jewish* People justifies this Ob-
 servation; for as they grew still more corrupt,
 wicked, and idolatrous in the Promised Land,
 than they had been in *Egypt*, notwithstanding
 the many Instructions, Invitations, Re-
 proofs, and Miracles of their Prophets and
 holy Guides to reclaim them, God was at last
 obliged to send them captive to *Ninive* and
Babylon; and at length, when neither Correc-
 tions nor Benefits, nor even the Coming of
 their own Messiah, could overcome their Ob-
 stinacy, God was pleased to reject his once
 Beloved, and to call and adopt the *Gentiles*
 that were afar off. But perhaps we may ex-
 plain this Passage of our Author, which hath
 been excepted against for the Reasons before
 given, in a good consistent Sense, without sup-
 posing any Prejudice or Partiality to his Coun-
 trymen, as the latter Objection does, or that
 the Author maintains any false Fact in the In-
 stance before us, as is the Sense of the former:
 For, 1. This Writer may probably call the
Jews a *righteous*, or, as the Margin has it, a
holy People, λαὸν ἁγίον, upon account of their
 external Holiness, as being a peculiar People,
 a chosen Generation, a holy Nation, separated
 more immediately to God’s Service, and called
 with a holy Calling. 2. The *Jews* may be
 here, not improperly, called, a *blameless Seed*,
 σπέρμα ἀμωμῶν, upon account of the imputa-
 tive Righteousness of the Patriarchs, *Abraham*,
Isaac, and *Jacob*, their Forefathers: The Root
 therefore being holy, the Branches may be
 considered so in like manner. 3. Tho’ the

Jews cannot indeed properly be said to be a
 righteous and blameless Seed, with respect to
 God, who permitted their Disgrace and Pu-
 nishment in *Egypt*, upon the account of their
 Wickedness; yet with respect to *Pharaoh* and
 the *Egyptians*, they may be said to be right-
 eous and blameless, just and irreproachable;
Qui n’avoient jamais offensé les Egyptiens, as
 having never injured or offended them, tho’
 greatly oppressed by them: This is *Calmet*’s
 Exposition; see *Pref. sur la Livre de la Sagesse*,
 & *Comment. in loc.*

Ver. 16. *She entred into the Soul of the*
Servant of the Lord, and withstood dreadful
Kings in Wonders and Signs.] i. e. She entred
 into the Soul of *Moses*, here called *the Ser-*
vant of the Lord, by way of Eminence, as he
 is in many Places of Scripture. It is observa-
 ble, that this Writer speaks of *dreadful Kings*
 in the Plural Number, tho’ he only appeared
 before *Pharaoh*; nor is there any reason to
 imagine more Kings than one in *Egypt*, ex-
 cept we should, with *De Muis*, include some
 neighbouring Kings, then captive or tributary
 to *Pharaoh*: *Comment. in Psal. cv.* But this
 Author, as I have before observed, (see Note
 on Ver. 14.) gives the Names of Kings to
 Great Men and Nobles. We have an Instance
 of the like plural Expression, and upon the
 same Occasion, *Ps. cv. 30. Their Land brought*
forth Frogs, yea, even in their Kings Cham-
bers. Ἐν τοῖς ταμίαις τῶν βασιλέων αὐτῶν, LXX.
Coverdale’s Translation refers it to *Pharaoh*
 only, *She stood by him in Wonders and Tokens*
against the horrible King. The Sense of the
 whole Verse is, that Wisdom entred into the
 Soul of *Moses*, and spake by his Mouth, and
 made him even a God unto *Pharaoh*, before
 whom, his Royal Issue, and his Nobles, he
 wrought so many surprizing Miracles, as might
 have convinced them, that God was the Sove-
 reign Ruler, not only over all the Kingdoms
 of the Earth, but even over the Elements and
 universal Nature.

Ver. 17. *Rendred to the Righteous a Re-*
ward of their Labours.] God gave the *Isra-*
elites, at their Departure, the Goods of the
Egyptians, as the Reward of their Labour
 among them, and as their just Due for their
 past Services. Many of the Ancient Fathers,
 as *Irenæus*, *Tertullian*, *Epiphanius*, &c. un-
 derstand the Case in this Light, and look up-
 on the spoiling of the *Egyptians*, as a piece
 of Justice only due to themselves: For un-
 doubtedly the *Israelites* ought, both in Equity
 and strict Right, to have had some Wages or
 Recompence for the Labours and Hardships
 they underwent in their Service; to which
 they seem more entitled, considering the great
 Benefits the *Egyptians* received from them in
 general, and from *Joseph* in particular. Saint
Austin therefore well observes, speaking of the
Egyptians, *Homines peregrinos labore gratuito*
injustè & vehementer affligerant; digni ergo
erant & Hebræi quibus talia juberentur, &
Egyptii, qui talia paterentur: Lib. xxii. cont.
 Fault. We may add further in Vindication
 of this Fact, that it was done by the Appoint-
 ment

ment and Command of God himself, who thus punished the *Egyptians* for their Injustice and Cruelty to the *Israelites*. And tho' it is contrary to the Law of Nature, as well as positive Law, to take away the just Goods of another, because no Man has a Right for that Purpose, yet the Case is quite altered, when such an Action is done by the Command of God, who has an unquestionable Right in, and Power over, all Persons and Things, as the Maker, and Giver, and Lord of all. There could be therefore no Injustice in this Particular, as God had an undoubted Right to transfer the Property of the *Egyptians* to the *Hebrews*. Nor does Scripture any where condemn or disapprove this Fact; 'tis rather a Confirmation of Scripture, for thus the Promise to *Abraham* was fulfilled, *That Nation whom they shall serve will I judge, and afterward shall they come out with great Substance*; Gen. xv. 14.—I shall not enter any farther into this Argument; such as desire to see it discussed more at large, may consult *Shuckford, Connec. Sac. & Prof. Hist. Vol. II. p. 495. Waterland's Scripture Vindicated, p. ii. p. 10. Grotius De Jure Belli & Pacis*, and other Writers, who justify this Fact by a great number of good Reasons.

Ibid. Guided them in a marvellous Way, and was unto them for a Cover by Day.] This refers to the Divine Protection exhibited to the *Israelites* in their journeying through the Wilderness, when God led them by a Pillar, which stood still when they were to rest, and moved forward when and which way they were to march. This Pillar appeared as a Cloud in the Day, and served for a Covering over them to defend them from the scorching Heat of the Sun; which the Writer of *Ecclesiasticus* expresses very strongly, when he calls it, *κέπη ὑπὸ καύσον*, & *κέπη ὑπὸ μεσημβρίας*, c. xxxiv. 16. It was a Cloud erected towards Heaven, like a Pillar upwards, but downwards flat and broad, spread over the Body of the People, as afterwards more eminently over the Tabernacle; and, tho' but one Pillar, had two different Appearances and Uses; of a Cloud by Day, to defend them from the Heat, which in those Parts was very excessive; and of a Fire by Night, to direct and illuminate them. *Coverdale's* and the *Geneva Bibles* express the first very properly, *On the Daye-tyme she was a Shadowe unto them*. This Darkness of the Cloud had also another Use, viz. that it blinded and confounded their Enemies, that they might not come near to assault them. Mr. *Toland's* Account for one and the same Thing, giving both Light and Darkness to different Parties, is very odd and singular, to say no worse of it; "He supposes a Fire was made by order of the *Hebrew* General, for a Blind to the Enemy, that they might be suspected to be where indeed they were not:" See his *Hodegus*, and Note on c. xix. 7.

Ibid. And a Light of Stars in the Night-season.] The Greek reads, *εἰς φλόγα ἀστέρων* & *νύκτα*, according to *Grabe's* and some other Editions; but *ἀστέρων*, which the *Vatican* Copy

preserves, seems more proper and expressive; for *ἀστέρων* signifies a *Constellation*, or a great Collection of Stars together, according to *Didymus*, *ἀστὴρ ὃ ἀστὴρ ἀσφάει*, ὅτι ὁ μὲν ἀστὴρ, ἐν τῇ ἐστὶ· πρὸ δὲ ἀστέρων ἐκ πολλῶν συνίστηκεν ἀστέρων, ζώδιον δὲ, ὃ καὶ ἀστροθέτημα καλεῖται. *In Notis ad Il. Δ. § 75.* Many of which Constellations, by their joint and united Light, might imitate a Torch, or a Flame, as the *Margin* renders. But could the Light of common Stars, scattered here and there confusedly, assist the *Israelites*, travelling in a vast and pathless Wilderness? or would so feeble a Light serve for their Direction, and be sufficient for all their Purposes? *Calmet* compares to this Light the *ὁ ἀστὴρ*, or the *Star* which appeared at our *Saviour's* Birth, *Matt. ii. 9.* "which," says he, was a Light that moved in the Air before the *Magi*, something like the Pillar of the Cloud in the Wilderness, which either stopt, or went forward, in such a manner, as was necessary for the Conduct of the *Wise-men* to the proper Place." This he takes to be an inflamed Meteor in the Middle Region of the Air, with miraculous and extraordinary Circumstances attending it. As our *Version*, following the *Greek*, seems to make the real Light of the Stars to be the Guide of the *Israelites* in the Night-season; *ἀστέρων*, taken in this Sense, may be sufficient for their Direction. But the *Syriac* and *Arabic Versions* understand this Pillar in a different Sense, that it was as a Light of Stars in the Night-season; the former reads, *vice splendoris syderii*, and the latter more fully, *noctū verò, vice fulgoris stellarum, splendor*. We may therefore understand this Place, either of a Number of Constellations placed together, shining with a natural but very extraordinary Light, or of a Collection of Meteors with a preternatural Light; or, lastly, comparatively, that this Light imitated that of the brightest Stars, in the Sense of the *Oriental Versions*. In the Scripture, this Appearance is described in much stronger Terms; for the Pillar, which appeared in the Day like a Cloud, is there mentioned to be like a Light, or Pillar of Fire: And thus the *Psalmist*, *In the Day-time he led them with a Cloud, and all the Night through with a Light of Fire*; *Pf. lxxviii. 14.* And to this the *Prophet* alludes, when he says, *The Lord will create upon every Dwelling-place of Mount Zion, and upon her Assemblies, a Cloud and Smoke by Day, and the shining of flaming Fire by Night*; *Isai. iv. 5.* *Salvian* rightly describes this Pillar, with its different Appearances, when he calls it, *Mobilem columnam, nubilam die, igneam nocte, congruas colorum diversitates pro temporum diversitate summentem: scilicet ut & diei lucem lutea obscuritate distingueret, & caliginem noctis flammeo splendore claritatis radiaret*: *De Gubern. Dei, lib. i.* It seems, after all, best, without aiming at explaining the Nature of this Appearance, to say, that the glorious *Schechinah* itself, in this Pillar, gave Light and Comfort to God's own *Peculium*: For the Regent of this Cloudy Pillar was he that forms the

Light and creates Darkneſs; and as *there was the hiding of his Power, ſo his Brightneſs there was as the Light*; Habak. iii. 4. where the Reading of the LXX is too particular not to be taken notice of, *καὶ ἐθεὶο ἀγάπησιν κεχλαίων ἰαυὶ αὐτῶν*; for it intimates the Principle upon which the Great Goel, or Deliverer, proceeded to exert this his Might under theſe different Appearances, viz. his ſtrong and powerful Love towards his People: See Note on ch. xix. 7. *Messieurs du Port Royal*, beſides the literal, give us a very uſeful allegorical Senſe of this Pillar, viz. "That, as the Cloud "by its overſhadowing ſheltered the *Hebrews* "from the Extremity of Heat, ſo the Aſſiſtance of the Holy Spirit defends us againſt "the Burnings and Flames of Concupiſcence; "and as that Light of Fire guided them in a "marvellous way in the very Darkneſs of the "Night, ſo the Holy Spirit illuminates Mens "Minds with its heavenly Light, under their "ſad State of ſpiritual Darkneſs; and with its "holy Fire cheers and comforts the Saints in "their greateſt Afflictions:" *Comment. in loc.* And, indeed, according to the myſtical Senſe of the *Fathers*, the whole People of *Iſrael*, and that which beſel them, were Types or Figures of *Chriſt* and his *Church*, as the Apoſtle himſelf makes them, 1 Cor. x. their Bondage in *Egypt* was a Type of the Slavery of Sin, and their Deliverance from thence, of our Redemption from *Satan*. The Deſart through which they paſſed, and the Difficulties they encountered in it, were a lively Figure of the Miſeries of this Life; as *Moses* their Leader, was of *Chriſt*; *Cannan*, of *Heaven*; the *Red Sea*, of *Baptiſm*; and *Manna*, of his *Heavenly Doctrines*, which came down from *Heaven*, and nourishes unto eternal Life.

Ver. 19. *And caſt them up out of the bottom of the Deep, therefore the Righteous ſpoiled the Ungodly.*] The Expreſſion here is ambiguous, and the Interpreters are accordingly divided about the true Senſe of it; the far greater part of them underſtand it, either of the *Iſraelites* happy Eſcape from the *Egyptian* Bondage, or from the Dangers of the *Red Sea*. This ſeems to be the Senſe of all the old *Engliſh Translations*, of the *Oriental Verſions*, and of the *Vulgate*, which metaphorically renders, *Et ab altitudine inferorum eduxit illos*, as if their Eſcape from thence was like a Return from the Grave. *Calmet* renders very expreſſly, *elle a retiré les ſiens du fond des abyſmes*; and among the ſacred Criticks, *Grotius* and *Badwell* are of the ſame Opinion. But there is another, and I think, with ſubmiſſion, a better Senſe, and more agreeable to the Context, which applies theſe Words to the *Egyptians*, which is favoured by the Comment of *Messieurs du Port Royal*, which renders, *qui les a rejettez morts du fond des abyſmes*; i. e. that after they were drowned, they were caſt by the Tide, or by God's Appointment, from the Bottom of the Sea to the Shore, where the *Iſraelites* were encamped; by which means they poſſeſſed themſelves of their Spoils. And to this agrees, in great meaſure, the Account which *Joſephus*

gives, "That the Winds and the Waves forced their Arms aſhore juſt at the Place "where the *Hebrews* had pitched their Tents; "which *Moses* underſtood to be another Providence, in furniſhing the People with Arms "in this manner that they ſo much wanted, "which were gathered together and diſtributed among the *Hebrews*:" *Antiq. lib. ii. c. 16.* That the firſt Senſe, which applies theſe Words to the *Iſraelites* Eſcape from the Dangers of the *Red Sea*, cannot be the true one, ſeems manifeſt from the Context and the following Reaſons: 1. That the ſpoiling of the *Egyptians*, by the borrowing of their valuable Goods, is mentioned juſt before, *ſ 17.* 2. That the mention of it follows very improperly, after the Relation of the drowning of their Enemies; for can any thing be more abſurd than *this Reaſon*, that, becauſe they were happily eſcaped from the *Red Sea*, therefore they ſpoiled the *Egyptians* before they came to it? *Αὐτῶν*, therefore *ſ 20.* cannot relate to this firſt ſpoiling of the *Egyptians*. 3. At their Departure from *Egypt*, when they went out, laden with the Goods of their Oppreſſors, there was no Hymn compoſed on that Occaſion, nor do we find any recorded in their Hiſtory. But in the Senſe which I contend for, all is right and eaſy; for after the Account of the *Egyptians* being drowned, and that they were caſt up from the Bottom of the Sea to the Side where the *Iſraelites* were, it follows very naturally, that the dead Bodies coming by this means into their power, they therefore ſpoiled them, *Αὐτῶν ἐκκύλισαν ἀνέρες*, i. e. ſtripped them, and took their Arms from them, which they moſt wanted. And what confirms this is, that a Hymn was actually compoſed and ſung upon this ſignal Overthrow of their Enemies: See Note following. 4. *Ἀνέβησαν* is not to be taken in the Senſe of leaping, as *Grotius* ſeems to underſtand it, making it ſynonymous to *ὑψίστην*, and *ἐξάνθησαν*, but is a Metaphor, taken from Water iſſuing from its Source or Fountain; or rather, from the Bubbles riſing in boiling Water. Our Translation therefore is too flat, when it barely renders, *caſt them up*; for the Bodies riſing in the Act of Drowning, are here, by a beautiful and expreſſive Alluſion, compared to Bubbles riſing in boiling Water: And the true Senſe is, that he made the Bodies of the *Egyptians* riſe up like Bubbles from the Bottom of the Sea. In the Senſe of our Verſion the Reading ſhould be, *ἐξέβησαν*. See 2 Maccab. i. 12.

Ver. 21. *For Wiſdom opened the Mouth of the Dumb, and made the Tongues of them that cannot ſpeak eloquent.*] The ancient *Engliſh Verſions* read in the Preſent Tenſe, *Wyſdome openeth the Mouthe of the Domm, maketh the Tonges of the Babes to ſpeake*; which is the Rendering of *Coverdale's* and the *Geneva Bible*, and may be conſidered as a judicious *Epiphonema*, or uſeful Reflexion wherewith the Author concludes the Chapter, to ſhew the great Power of God, that he who removeth away the Speech of the Truſty, and taketh away the Under-

Understanding of the Aged, who leadeth Counsellors away spoiled, and maketh the Judges Fools; Job xii. 17, 20. can with equal Ease make the Dumb eloquent, and the Mouth of Babes and Sucklings to chant forth *Hosanna* and Praise. But I think this Verse relates rather to the foregoing, and concerns the same Persons: The Sense, according to the Original, and the *Oriental Versions*, seems to be, that the *Israelites*, who before were silent through Fear of the *Egyptians*, and were not, by the many former Miracles wrought in their favour, induced to bless and praise God for them, upon a sight of the sudden and universal Destruction of their Enemies, from a sense of the Danger which themselves had escaped, and out of Gratitude for the unexpected Spoils which they were possessed of, sang unto the Lord, upon the happy Occasion, that Hymn of Thanksgiving, or Eucharistical Ode, which has been so justly celebrated by all Antiquity, which Archbishop *Usher* styles, *Omnium, quorum uspiam memoria extat, primum & antiquissimum; I will sing unto the Lord, for he hath triumphed gloriously; the Horse and his Rider hath he thrown into the Sea: Which was seconded by Miriam the Prophetess, and all the Israelitish Women, with Timbrels and with Dances, Exod. xv. 1.* And, according to *Grotius*, the Children joined in and compleated the Harmony: *Comment. in loc.*

C H A P. XI.

The ARGUMENT.

THE Account of what Wisdom did for the *Israelites* after their Departure out of Egypt is continued. God's different Dispensations towards the *Egyptians* and the *Israelites* in the Wilderness are recited, and a Parallel or Comparison drawn between the Plagues with which God smote the former, and the great Mercies which he vouchsafed to the latter, even in the same Instances. That the *Egyptians* were deprived of Water, by the River and all their Springs being turned into Blood, by which Plague great numbers died through Thirst; but the *Israelites* were supplied with the same Element at the same Time that they were afflicted, and afterwards, in a more extraordinary and miraculous manner, from the Rock, which flowed like a Stream or River, and even followed them from Place to Place in their Travels through the Wilderness.

Ver. 3. *They stood against their Enemies, and were avenged of their Adversaries.*] Such as the *Amalekites*, who fell upon those of the *Israelites* who through Weakness or Fatigue could not keep up with the rest of the Army, *Deut. xxv. 18.* and endeavoured to oppose their Passage, and hinder their Settlement in *Canaan*; the King of *Arad*, who attacked the *Israelites* as they passed that way, and took some of them Prisoners, without any Provocation, *Num. xxi. 1.* Og the King of *Basan*, and *Sibon* King of the *Amorites*, who were likewise

the Aggressors, and opposed their March: For in this Sense we are to understand the Place, that the *Israelites* did not act offensively till they were assaulted; and thus the *Arabic Version* takes it, *Bellum contra se gerentibus resistunt*, and ἀμύνομαι is so used in the best Greek Writers.

Ver. 4. *When they were thirsty they called upon thee.*] This happened twice in the Wilderness, at *Rephidim* they first murmured for Water, *Exod. xvii. 1.* and then at *Kadesh*, *Numb. xx.* But tho' this miraculous Supply of Water seems mentioned twice in this Verse, there is no necessity to suppose, that both these Times are referred to. There is the like Repetition, *Psal. lxxviii. 16.* which seems, according to the Rendering of the LXX, to relate to the same Miracle: See also *Pf. cxiv. 8.* One may often observe in this Book, and the like may be said of *Ecclesiasticus* and the Book of *Proverbs*, that the same Sense is frequently expressed in two Periods or Members of the same Verse, with no other Difference, but a Variation of the Phrase. This Observation will be found not without its Use; but there are two others in this Chapter which it may be proper to mention, as being more material, and even necessary, for the right understanding this Book, and may indeed be considered as the very Keys of it, at least of the remaining part: We have the first in the next Verse, *That by what Things the Egyptians were punished, by the same the Israelites, in their Need, were benefited;* which Parallel is almost constantly pursued, and strongly drawn, by way of Contrast or Opposition, to acquaint us, as it were in one view, with the joint History of those People, and God's respective Dealing with each of them: The second is in ver. 16. *viz. wherewithal a Man sinneth, by the same also shall he be punished;* which Aphorism, well weighed and attended to, will be of great Service for unravelling and explaining the ten Plagues in particular, and the Reason why God chose to afflict that People with them, rather than with any other.

Ibid. And Water was given them out of the flinty Rock.] 'Tis not without good Reason that Water is said to be given to the *Israelites* from the Rock. That this Miracle is mysterious, is evident from the Circumstances related of it; for if there had been no other Design but the relieving their Necessity, that might have been supplied by Rain from Heaven; or if only a visible Effect of the Divine Power was intended to have been displayed, that had been as easily discovered, in causing new Springs to rise from the Earth; but *Israel* was not supplied with Water from the Clouds or the Vallies, but from the Rock. Hence therefore learned Men have drawn a Parallel between the Rock and Christ: 1. Because a Rock is the ordinary Title of God in Scripture, and in a special Manner it resembles Christ; *Psal. cxviii. 22.* 1 *Pet. ii. 7, 8.* 2. It was the Son of God, the Angel of his Presence, the Conductor of his People, that then spake to *Moses*, and stood upon the Rock,

to signify the Relation it had to himself, *Exod.* xvii. 6. 3. The Apostle himself so explains it, *They drank of that Spiritual Rock which followed them, and that Rock was Christ*, 1 Cor. x. 4. See *Bates's Harmony*, p. 458.

Ver. 6. *For instead of a Fountain of a perpetual running River.*] Ἀντὶ μὲν πηγῆς ἀέννας ποταμοῦ. Πηγὴ ποταμοῦ is not a very usual Expression, and seems to relate, if it be the true Reading here, to the Source or Fountain-head of the Nile, the River here intended: For thus much must be allowed, that the Ancients enquired after nothing more than the Fountains of the Nile; see *Stephan. Diēt. Histor. Geograph. in voce NILUS*. And *Strabo* and other Greek Writers constantly use the Word πηγὴ in speaking of them, and even whole Treatises have been wrote concerning them: And when any Streams are corrupted, 'tis natural to ascribe the Fault to the Corruption of the Fountains whence they flow, tho' perhaps the Accident proceeds from some other Cause. There may also be, possibly, an Allusion in this Expression to the Fountain and River in the Wilderness; for the Place where the Water issued from the Rock in *Horeb*, was, in the strictest Sense, πηγὴ ποταμοῦ; and indeed the Stream flowing thence is expressly called by the LXX πηγὰ ὕδατων, Ps. cxiv. 8. See also *Joseph. Antiq. lib. iii. c. 1.* And the Stream that followed (as *St. Paul* words it) the *Israelites* in the Desert where-ever they went, (or as some conjecture the Fact, *they followed the River* which way soever God directed its Course, whereby he ordered their Journeys as he pleased) was to them ἀένναος ποταμός. In allusion, I say, to this Stream in the Wilderness, πηγὴ ἀένναος may here perhaps be ascribed to the Nile. The *Arabic Version* applies ἀέννας to πηγῆς, and renders, *Pro fonte fluminis abundè manante*; i. e. instead of a clear and perpetual running Spring, they were troubled with a River foul with Blood. But as all the other *Versions* join this Epithet to ποταμοῦ, and as the Opposition lies not between what the River was in its natural State, and after it was turned into Blood, but between the *Egyptians* being deprived of Water, and the *Israelites* supplied with it, in the same miraculous Manner; and, which is of great moment in the present Enquiry, by the very self-same Instrument, I am more inclined to think, that the true Reading of this Passage is, ἀντὶ μὲν πηγῆς ἀέννας ποταμοῦ, see *Exod.* vii. 20. where the Text says, that *he* (*Moses*) *lift up the Rod and smote the Waters that were in the River, and all the Waters that were in the River were turned into Blood*. It is no less observable, that the same Rod was the immediate Instrument in the other Miracle, viz. in supplying the *Israelites* with Water; for the Scripture is very full and explicit in this Point, *And the Rod wherewith thou smotest the River, take in thy Hand and go—And thou shalt smite the Rock, and there shall come out Water*; *Exod.* xvii. 5, 6. This Conjecture is confirmed likewise by the Context, particularly ver. 5. which manifestly alludes to the Rod that struck

both the Nile and the Rock, and may be equally applied both to the Cause and to the Effect. To establish this further I shall shew upon what Account this River may be styled ἀένναος ποταμός: 1. Ἀένναος is applicable to it, as it is a common Epithet of a River. Instances of this may be found in the *Classic Writers*; *Horace*, particularly, thus describes the Perpetuity of its Course,

*Rusticus expectans dum defluit amnis; at ille
Labitur, & labetur in omne volubilis ævum.*
EPIST. lib. i. ep. 2.

in opposition to Brooks that often dry up, and have little or no Water in them. Thus *Cabnet* expounds this Term, *Comment. in loc.* Besides this general Reason, may not the River Nile in particular be so called, 2dly, as being, in the opinion of many learned Men, one of the four Rivers of Paradise, originally called *Gibon*, *Gen.* ii. 13. and as such, may be considered, in point of Time, as a perpetual running River. 3dly, The Nile may be termed ἀένναος ποταμός, as a never-failing River, its Fountain being never dry, but its Streams continually fed, tho' in a Country where it seldom or never rains: And tho' its Source remained concealed, yet its Supplies were constant, and as it were miraculous. Hence the *Phœnicians*, *Canaanites*, *Syrians*, *Greeks*, and other Travellers into *Egypt*, had a Notion that God himself supplied *Egypt* with these surprizing and never-failing Waters: And hence *Homer* probably calls the Nile, Διὸς ποταμός, *Fluvius à Deo missus*, i. e. a River sent and maintained by God; *Odyss.* Δ. γ' 581. *Strabo* gives it the same Title, lib. xvii. And indeed the *Egyptians* represent this constant Miracle by the Symbol of a River flowing out of the Mouth of the Sun, the known and fixed Image of God among them. 4thly, The Nile may be called ἀένναος, as being, according to the *Egyptian* Notion, perpetual à parte ante, for they esteemed Water to be the very Origin and Principle of all Things, and on that Account they worshipped it: The Nile in particular is sometimes termed, Ζεὺς Ἀγύσιος, and therefore God smote it in the first place. And thus *Philo*, *Primum ab aqua Deus pœnas infligit, propterea quòd, cum aquam supra modum Ægyptii colerent, origenem rerum omnium & principium esse statuerent, eam primum æquum esse putavit, ad eorum castigationem advocare*: *De Vita Mosi*. Lastly, May not this very ancient and celebrated River, by *Juvenal* called *The River* by way of Eminence, *Sat.* xv. be considered as ἀένναος, in contradistinction to the occasional Water in the Wilderness, which then first existed, and at length ceased to flow?

Ibid. . . . *River troubled with foul Blood, for a manifest Reproof of that Commandment whereby the Infants were slain.*] i. e. God changed the Waters of the Nile, which before was a clear running Stream, into a discoloured and foul Water, or rather a sort of stagnating Blood, wholly unfit for the *Egyptians* Use. Our Author seems to represent the River as turned

turned into real Blood, at once to exemplify and chastise the Crime of drowning the Hebrew Infants therein. See Origen and Theodoret in cap. vii. *Exod.* The latter expressly says, *Hanc plagam intulit Deus propter pueros Judæorum in aquis immersos, fluvius enim mutatus in sanguinem conqueritur de cæde puerorum per eos commissâ: i. e. this Plague God brought upon them for the Children that were drowned, and the River thus turned into Blood complained of that Slaughter.* Coverdale's Version is to the same purpose, *Unto the Enemies thou gavest Mans Bloude instead of lvyng Water*, which is a literal Translation of the *Vulgate pro fonte sempiterni fluminis humanum sanguinem dedisti injustis.* St. Austin *De miraculis Scripturæ*, and other ancient Writers, mention what is equally surprising, that the Springs and Fountains themselves were likewise so affected and changed, that if an Egyptian dug for fresh Water, what issued forth from the Earth was like actual Blood from a Wound. Philo's account is nearly the same, *unâ cum mari cruentantur lacus, fossæ, alvei, rivi, putei, fontes, universa in Ægypto aquæ vis, apertæque humoris venæ velut in profluvio sanguinis, cruoris torrentes emitterent.* De Mose Lib. I. But others think, that this Calamity extended only to that part of the River, or those Waters that were nigh the Court of Pharaoh; for if this Plague was universal, the Magicians could have had no place to practise their Skill in, and effect the like. See Jackson's Works. That such bloody and foul Water should breed Distempers in the Egyptians, and be even poisonous to them is no wonder; but Josephus adds, that this was particular to the Egyptians, for the Water was wholesome to the Israelites, and with respect to them, retained its own Nature and usual Sweetness. *Antiq. Lib. II. Cap. 14.*

Ibid. *Thou gavest them abundance of Water by a means which they hoped not for.* God gave the Israelites Drink in a barren and uninhabited Desert, in a dry and thirsty Land where no Water is; and this he did from a solid and unpromising Rock. The Israelites, according to Josephus, *Antiq. Lib. III. c. 1.* "had conceived a Notion from Moses's mentioning Water out of the Rock, that dry and wearied as they were, a Way was to be cut by them through the Rock for the Water, which gave them more Uneasiness than the Thoughts of the cooling Refreshment gave them Pleasure. But when, upon the striking of the Rock with the Rod of Moses only, a large stream of Water forthwith followed, they praised God for giving them σωτηρίαν ὅς ἐλπιδέσαν." An Expression not very unlike our Author's. And to increase the Miracle, this crystal Stream not only refreshed them for that time in their Distress, but even followed them in their Journey. The Jewish Rabbins are very fond of the Conceit, that the Rock itself followed them; but others, to soften this Prodigy, more wisely assert, that the Water from the Rock became a River, and flowed after the Camp. The Reasons for this Opinion are, 1. That

from the time of this Flow of Waters from the Rock at Horeb, until they came to Kadesh, the Israelites are not said ever to have wanted Water, which they must have continually stood in need of, and indeed perished for want of in their Passage thro' the Wilderness, if God had not thus miraculously supplied them. 2. Some Expressions in the Psalms seem to imply, that a River from the Rock attended them from Place to Place in their Journeyings; *Pf. lxxviii. 16, 17, 21. cv. 40.* 3. St. Paul says, that they drank of the Rock which followed them, *1 Cor. x. 4.* which the best Interpreters agree in expounding of the Water that flowed from it, and went along with them. See *Pool, Whitby, Hammond in loc.* and *Usher's Annals ad A. M. 2513.* The rendering of the Syriac Version of this Passage is very particular and remarkable, *Quibus & aquam dedisti in optima illa vita, quæ non deficit*, alluding probably to that living Water, *John iv. 14.* which our Saviour promises to all the Faithful, which shall be in them a Well of Water springing up into everlasting Life. In like manner this miracle has been allegorized by the Fathers, and is according to them a visible Representation of the Overflowings of Grace; for Christ is the true Rock from whence issue those Waters of Life, which quench the Thirst of his People, during the weary Steps they take in the Wilderness of this mortal Life.

Ver. 8. *Declaring by that Thirst then how thou hadst punished their Adversaries.* A Contrast or Comparison is carried on here, and in the Verse foregoing, between the Thirst of the Egyptians, occasioned by their foul and distempered Water, and that of the Israelites in the Wilderness; the first was the just Punishment of Obstinacy and Wickedness, the second was designed to prove and admonish God's chosen People. The Sense of the whole Verse is, that the Israelites perceived by their Thirst of a short Continuance, the different manner of God's dealing with them and with the Egyptians; the former he treated with Mercy and Favour, and the latter with the utmost Rigour and Severity. St. Austin observes, that in this Plague *bibentibus erat exitium, non bibentibus pœna ob sitim quam sustinebant*—De Mirac. Script. i. e. *unto them that drank it was Death, and unto them that drank not it was a sore punishment on account of their great Thirst.* Philo says yet more expressly, *πολύς ἡ ἀνθρώπων ὄχλος ὑπὸ δίψης διαφθαρείς, κ. τ. λ. hominum siti eneçtorum magnus numerus acervatim jacebat in triviis, non sufficientibus domesticis ad sepulturæ officia.* De Vita Mosis lib. I. i. e. *a great number of persons, dead with Thirst, lay by Heaps in the Streets, their Servants or Friends not being able or sufficient to bury them.*

Ver. 9. *They knew how the Ungodly were judged in Wrath and tormented.* *Ἔγνωσαν ὡς ἐν ὀργῇ κρινόμενοι ἀσεβῆς ἐβασανίζοντο.* I think the Rendering of Coverdale's and the ancient English Versions far preferable: *When they were mortured with fatherly Mercy, they know-*

ledged how the Ungodly were judged, and punished thorow the Wrath of God. The Geneva Bible is to the same effect, *When they were chastised in Mercy, they knew how the Ungodly were judged, and punished in Wrath*, ἐν ἰσχυρῇ ἐξουσίᾳ, which is the better Construction. Judged in Wrath, as our Version has it, seems to carry a Reflexion upon the Equity of God's Proceedings. The Oriental Versions understand it in like manner, and render accordingly.

Ibid. *Thirsting in another manner than the Just.*] The different Effect of their Thirst sufficiently appears from the Description in ver. 8. that of the Israelites being only troublesome for a time, but the other was dangerous and fatal. The Greek, Vulgate, and all the ancient Versions entirely omit this Sentence in this Place. Our Translators seem to have inserted it here, to illustrate this Verse, and specify the Torment: It is fetched from ver. 14. in the Vatican Copy, (the 15th in Grabe's Edition) where it certainly is very improperly placed, as having no manner of relation to the Context. So that one cannot but wonder how all the Copies and Versions should conspire, as it were, in this Mistake, and our Translators alone be so sagacious to find it out, and restore this dislocated Passage to its proper Place. Though it would not come in amiss at the end of the 8th Verse, reading only διψήσαντας, instead of διψήσαντες.

Ver. 10. *For these thou didst admonish and try as a Father, but the other as a severe King thou didst condemn and punish.*] When the Israelites were chastised, their Trial continued but a short time, and God never entirely withdrew his Mercy and Loving-kindness from them; even their Chastisement was tempered with Tenderness. But the Egyptians were loaded with Miseries without Intermission; for after having harrassed them with ten successive Plagues, which terminated in the death of their First-born, God at length drowned the whole Army of Pharaoh at once in the Red Sea. This Distinction, and the different Manner of God's acting, is well expressed here under the respective Images of an indulgent Father, and an inexorable King: And the Opposition is no less beautifully preserved in the Terms ἐδοκίμασας and ἐξήτασας. As the former implies Kindness and Respect, so the latter signifies the Extremity of Punishment, the putting a Man to the Rack, and examining him by Torture. And thus it is used by this Author, c. i. 9. ii. 19. iv. 6. vi. 4. and in the Book of Ecclesiasticus, c. xvi. 22. c. xxiii. 10. The Comment of Messieurs du Port Royal has a judicious and useful Reflexion upon this Passage, "That we may hence learn with what Patience and Thankfulness the Just ought to bear the Evils which happen to them in this Life; for though Calamities are common to them with the Wicked, yet the Reason of sending them is infinitely different: God sends Afflictions to good Men as a tender Father, who chastises his Children because he loves

them; but with respect to the Wicked, they are to be considered as the just Punishment of an abused Master, or an enraged King." *Comm. in Loc.*

Ver. 11. *Whether they were absent or present, they were vexed alike.*] Some Interpreters understand this, that whether the Egyptians were present, or at a distance from the Place where Moses was, they were equally tormented; for there was this very remarkable Difference between the Miracles wrought by Moses, and those of the Magicians, that his were permanent, and extended over all the Land of Egypt at the same time. Moses no sooner orders Frogs or Locusts, but they appear at once, and cover the Face of the whole Country, so that the Absent, as well as Present, are equally incommoded by them; but theirs were but of short continuance, and disappeared almost as soon as produced; and their Influence went no farther than the Spot where the Magicians themselves were. But the Context seems rather to require the following Sense, that the Egyptians were equally tormented in the Absence and Presence of the Israelites, both when they were in Egypt, and after they were delivered from it. When they were in Egypt, they were visited with ten different Plagues on their account; and after their Departure thence, they were envious and uneasy at the Prosperity of a People whom they hated and despised.

Ver. 12. *For a double Grief came upon them, and a Groaning for the Remembrance of Things past.*] Διπλὴ γὰρ αὐτῶν ἔλαξε λύπη, ἢ στεναγμός μνημῶν τῶν παρελθουσῶν. The true Rendering of this Place is, *Grief and Groaning came upon them doubly* (for διπλὴ seems here to be used adverbially) *upon the Remembrance of Things past.* Our Translation expresses this ambiguously, it seems as if one Member of the Sentence was wanting; but the ancient English Versions quite mistake the Sense of the Passage; for can any thing be more foreign to it, than the Rendering of Coverdale's and the Geneva Bibles? *Their Grief was double; namely, Mourning, and the Remembrance of Thynges past.* Or διπλὴ may be understood, not numerally, to signify a precise Number, but as a Hebraism, that great Grief and Concern fell on them, upon the Recollection of Things past. Junius seems to have translated it not amiss, *Duplex eos occupavit dolor & gemitus, rerum præteritarum recordantes.* And thus Calmet, *Ils trouvoient pour eux un double sujet de peines, & de larmes, en se souvenant du passé.* "Their first Grief," says he, "was their Reflexion upon their past Plagues, their Want of Water, the Death of their Cattle, and that more lamentable one of their First-born. Their second Cause of Grief and Concern was the Consideration of the Happiness of the Israelites since their going out of Egypt, and God's merciful dealing with them in the Wilderness. The first arose from a Shame of being seen in such distressed Circumstances by a People whom they despised; and the latter, through
"a Jealousy

"a Jealousy of the Happiness which that People through God's Favour was possessed of." *Comment. in loc.*

Ver. 13. *When they heard by their own Punishments the other to be benefited, they had some feeling of the Lord.*] Our Version is somewhat obscure; the Meaning is, "When they understood the Israelites to be assisted and refreshed with a Supply of such things, as they were punished with the want of, and considered the different Conduct of God towards his Friends and Enemies, they at length acknowledged his Power, which before they disregarded, and were obliged to own, that what had happened to them was from the avenging Hand of God and the Effect of his enraged Justice." For the Reason of this different Procedure with respect to the same Thing, or Element, was to exemplify to the World in general, and the Egyptians in particular, that God hath Power over all his Creatures to continue or alter them, to give or take away the Use of them, from whom, or in what manner he pleases.

Ver. 14. *For whom they rejected with Scorn when he was long before thrown out at the casting forth of the Infants, him in the end, when they saw what came to pass, they admired.*] i. e. that same Moses, who had been sometimes the Subject of their Raillery, whom they had treated with Scorn and Contempt in the Execution of his Ministry, who had been formerly exposed and thrown into the River by the cruel Order of Pharaoh, and from a happy Escape thence received his Name, in the end commanded their Wonder and Admiration by the Power of his Miracles, which declared him to be the Favourite of Heaven, the Ruler of Nature, and the God of Pharaoh. And it is the Opinion of some Writers, that even among the Egyptians, Moses was honoured after Death with religious Veneration. Eusebius, from the Authority of Artapanus, says expressly, that he was honoured among that People *ισοθὲς τιμῆς*. *Præpar. Evang. Lib. IX. Cyril. cont. Jul. Lib. I. Tenison on Idolatry.* Our Version of this Place is obscure, it represents the Egyptians ridiculing Moses when he was flung into the River; which scoffing, though it may well be supposed true in general, yet is not particularly applicable to Moses at that time: It is better therefore, and more agreeable to Truth, to understand this of him in his publick Character, and in his Employment, as God's Messenger to Pharaoh, ἀπ᾿ αὐτὸν χλευάζοντες, was often true. I think therefore the Sense would be more determinate and clear, if Part of the first Sentence was included in a Parenthesis, thus, ὃν γὰρ (ἐν ἐκείνῃσι πάλαι ῥιφέντα) ἀπ᾿ αὐτὸν χλευάζοντες, ἐπὶ τέλει τῶν ἐκείνῃσι θαύμασαν i. e. him, whom they rejected with Scorn (that same Moses who was long before thrown out with the rest of the Children) they in the end admired, &c. For it was a remarkable Instance of Providence, as well as matter of great Surprise to the Egyptians, that he who was thrown into the River should be the Instrument of turning

that River into Blood, and that the Israelites, seemingly an abandoned and forsaken People, should be so wonderfully succoured and preserved.

Ver. 15. *But for the foolish Devices of their Wickedness, whereby being deceived they worshipped Serpents void of Reason.*] God, by way of Punishment for the Folly and Iniquity of the Egyptians, permitted them to fall into the most ridiculous Idolatries, to adore even Crocodiles and venomous Serpents. Jupiter in Lucian says, that the Egyptian Gods were αἰχρὰ καὶ γελαϊότερα, filthy and more ridiculous than the Gods of other Nations. *De Concl. Decrum.* And it is observable, that their Deities are called not only by the Fathers, but by the Poets, Portenta instead of Numina. Thus Juvenal:

Quis nescit qualia demens
Ægyptus Portenta colat? Sat. XVI.

And Virgil pays them no greater Compliment, when he calls them

— Omnigenumque Deum monstra.
Æn. Lib. VIII. v. 698.

Origen has the like Charge against the Egyptians, and exposes some of their favourite Deities with much Pleasantry. "When you approach," says he, "their sacred Places, they have glorious Groves and beautiful Chapels, Temples with magnificent Gates and stately Portico's, and many mysterious and religious Ceremonies; but when once you are entered, and got within their Temples, you shall see nothing but a Cat, an Ape, or a Crocodile, a Goat or a Dog, worshipped with the most solemn Veneration." *Orig. cont. Cels. Lib. III. Ælian says, that Serpents among the Egyptians τιμῶνται ἱερῶς, are zealously worshipped, that they are kept in their Houses, and become so tame, that even among their Children they are innocent and inoffensive. He describes their Latibula, Diet, and the manner of feeding them, and shews in many Instances the great Care taken of them, and the particular Regard paid to them; Ælian. Lib. XVII. Hist. Animal. Cap. 5. Philo is very express as to the Crocodile in particular, Ἐν Αἰγύπτῳ τὸ ἀνθρωποφάγον καὶ θηρίων ἀργαλεώτατον κροκόδειλος, κ. τ. λ. i. e. The Crocodile, which devours Men, and is the fiercest of Animals, is bred in the sacred River Nile, and abounds in those Parts where he is worshipped by the Natives. Fragm. Philon. Tom. II. p. 646. Juvenal, to expose the Superstition of the Egyptians, very ludicrously describes a fierce Contest between the Inhabitants of two neighbouring Towns about the superior Honour of a Serpent or an Ape; Sat. XV. and Tully, amongst the monstrous Objects of their Worship, reckons Crocodilos, Aspidas, Serpentes. *De Consol.* See Note on c. xv. 18. Herodotus speaks of ἱεροὶ ὄφεις, or sacred Serpents about Thebes, which, when they were dead, were buried by the Superstitious with great Pomp in the Temple of Jupiter. *Herod. in Euterpe.* It is certain, that in the Egyptian*

Egyptian Hierolyphicks no Symbol was more frequent than that of a Serpent. See *Orus Apollo*. Many Reasons are assigned by the Learned for the particular Honour paid to Serpents, as because they can twine and turn themselves into all Shapes; hence probably called σκολιοὶ ὄφεις by our Author, c. xvi. 5. and because they enjoy, as it were, perpetual Youth, by annually casting their Skin, and therefore not improperly made the Symbols of Life and Health in *Egypt* and other Countries: But these, however plausible for their being made symbolical Representations, are not sufficient Reasons for their Worship, which more properly owes its Original to the Subtlety and Artifice of the Devil; for it is his favourite Stratagem, his darling Engine to deceive Mankind under this Form, encouraged, no doubt, by the fatal Success of his first Attempt upon *Eve* in this borrowed Shape. Nor is this true only of the *Egyptians*, but, wherever the Devil reigned, the Serpent was had in some peculiar Veneration. See *Stillington's* Orig. Sac. B. III. c. 3.

Ibid. And wild Beasts.] *Tully* observes of the *Egyptians*, that they consecrated almost every kind of Beasts; *Omne fere genus bestiarum Ægyptii consecrârunt. De Nat. Deor. Lib. III.* But the sacred Animals which they principally regarded were, according to a learned Writer, these that follow, viz. “the Serpent, the Beetle, the Hawk, the Wolf, the Lion, the Goose, the Crocodile, the Bull, the Cat, the Dog, and the Baboon. These, as being symbolical of their two principal Deities, *Osiris* and *Isis*, they accounted sacred, and substituted them in the place of their Deities.” *Shaw's Travels*, p. 397. At first, as *Plutarch* thinks, they did not directly worship these, but adored the Divinity that was represented in, and by them. But though it is certain that the *Egyptians* chose at first the Figures of Beasts for the Symbols, or Hieroglyphical Signs of their Gods, yet it is as certain, that at length their Worship came to be terminated in them; for as they worshipped their *Jupiter Ammon* under the Figure of a Ram, their *Anubis* under that of a Dog, from whence *Virgil* calls him, *Latrator Anubis*, and their *Apis* under that of a Bull or Ox; so in time, at least among the Vulgar, who considered not sufficiently the Intention of these Symbols, these Representations were esteemed as real and original Deities themselves. *Lucian's* Account of the Introduction of these Animals into their Theology is very extraordinary, and even ludicrous, “That in the Wars between the Gods and the Giants, the former for Safety fled into *Egypt*, where they assumed the Bodies of Beasts and Birds, which they ever after retained, and were accordingly worshipped and revered in them, εἰσέτι καὶ νῦν φυλάττεται τὰς τότε μορφὰς τοῖς θεοῖς. *De Sacrificiis.* *Grotius* thinks the Original of this Practice of worshipping Beasts came from hence, viz. that the Stars were by Astronomers cast into the Forms and Shapes of particular Beasts,

and great Benefits were supposed to be received from their Influence. *Explicat. Decal.* And it must be confessed indeed, that many of the Animals, of which the Stars bear the Name, and to which, by a strong Fancy, they were imagined to bear some Resemblance, were honoured with a religious Veneration by the *Egyptians*, such as the Bull, the Ram, the Goat, and the Dog. The first of these Animals, being their favourite *Apis*, the Prophet *Jeremiah* takes notice of, c. xlvi. 15. and by a severe Sarcasm, according to the Version of the LXX, exposes the Worship of it; for he represents it as flying from the Desolation of *Egypt*: And the Question, Διατί ἔφυγεν ἀπὸ σὲ ὁ Ἄπις, ὁ μόσχος ὁ ἐκλεκτός σου; (which is the Reading likewise of the *Arabic* Version) shews its Inability to assist others in Distress, though by the *Egyptians* esteemed Θεὸς ἐναργής. See *Ælian. De Animal. Lib. XI. c. 10.* *Spencer, De Legib. Hebr. Tom. II. p. 848.* The last, viz. the Dog, was the peculiar Object of Worship of a whole *Egyptian* Province, and was an Animal revered and sacred from one End of *Egypt* to the other. This *Juvenal* means, when he says,

Oppida tota canem venerantur — Sat. XV.

And in the same manner the other Pagan Writers make themselves merry with the *Egyptian* Superstitions. See Note on c. xii. 24. xv. 18. Nor can we, if more Authorities were wanted, have a stronger Instance of the very particular Regard paid by the *Egyptians* to Dogs, Cats, and Sheep, than what *Prideaux* mentions, viz. that *Cambyses* placed these in the very Front of his Army, when he took *Pelusium*, as knowing them to be sacred to, and honoured by them. *Conn. Vol. II. p. 14. in Not.*

Ibid. Thou didst send a Multitude of unreasonable Beasts upon them for Vengeance.] The Author of this Book mentions elsewhere, c. xvi. 3. Beasts being sent among the *Egyptians* as Instruments of Vengeance; though no express mention is made of this in *Exodus*, or any Part of Scripture. Indeed, in *Exod. c. viii. 21.* where the Text reads, *Behold, I will send Swarms of Flies upon thee*, the Margin has it, *a Mixture of noisome Beasts*; and the *Chaldee* Paraphrase on *Pf. xviii. 45.* renders more explicitly, *a mixed Multitude of wild Beasts of the Field.* The *Jews* have a Notion, as appears from the *Author of the Life and Death of Moses*, quoted by *Bishop Patrick in loc.* that God sent Lions, Wolves, Bears, and Leopards, and such like furious Beasts, which killed not only their Cattle in the Field, but their Children in their Houses; which seems likewise to be the Opinion of *Josephus*, who, among the *Egyptian* Plagues, reckons θηρία παντοῖα καὶ πολύτροπα. *Antiq. Lib. II. c. 14.* But as *Bochart, De Muis.* and other good Writers, understand these Passages of Scripture of Swarms of Flies only, so it is plain from what follows in our Author, that wild Beasts are not here to be understood, but rather Frogs, Locusts, and venomous Flies.

Flies. And thus Calmet renders *des grenouilles, des mouches, des sauterelles, des poux*. *Comm. in loc.* I think therefore here, and in *Revel. iv. 6.* where there is the like Mistake, *ζωα* would be better rendered *living Creatures* than *Beasts*; and so the same Word is well translated, *Ezek. i. 5.* The Reflexion of *Messieurs du Port Royal* upon this Occasion is very just, and too fine to be omitted; *L'Homme abuse de la creature*: i. e. "Man abused the Creature to provoke God, and God made use of the Creature to punish Man: He shewed his Equity at the same time in proportioning the Punishment to the Crime, and his Power, in making even the smallest, and otherwise the most despicable Creatures, become formidable to Man, which he can do with the greatest Ease, when he pleases to make use of them as the Instruments of his Vengeance." *Comm. in loc.*

Ver. 16. *That they might know that where-withal a Man sinneth, by the same also shall he be punished.*] In God's Government of the World, Instances are very frequent where the Nature of the Sin, and the Punishment attending it, have very remarkably answered to each other. It would be almost infinite to transcribe prophane History upon this Occasion; but it may not be unacceptable to exemplify the Truth of this Observation in general, from the principal Facts of this Nature recorded in Scripture, nor improper to illustrate it from a Survey of the Plagues of *Egypt* in particular. To begin with the first Sin, which, it is melancholy to observe, was almost as early as the very Existence of Man: *Adam* eats of the forbidden Fruit of the Earth, and the Curse of the Ground was the Punishment to him and all his Posterity. The Overflowing of Vice in the old World was miraculously punished with a Deluge of Waters; and *Sodom*, that had burnt so long with unnatural Lust, was at length consumed by Fire and Brimstone. *Nadab* and *Abihu*, for putting strange Fire in their Censers, were instantly struck dead in the Tabernacle by Fire from Heaven. *Samuel* observed the like Rule of Justice and Retaliation in the Execution of *Agag*, pronouncing, *That as his Sword had made Women childless, so should his Mother be childless among Women.* The Adultery and Homicide of *David* was revenged by the Infests and Murders of his Children; and, because he gloried in the Number of his People, he was punished with the Loss of seventy thousand of them by Pestilence. And the barbarous *Adonibezek*, who had cruelly dismembered so many captive Princes, met himself at last with a suitable Requital, and was treated in the same manner. *Hezekiah's* Vanity in shewing his Riches and Treasures to the Embassadors of the King of *Babylon*, was requited with the Threat, that all that he had thus proudly shewn, should one day be carried away into *Babylon*. The like Return was made to *Saul*, *Goliath*, *Abab*, *Jezabel*, and *Jehoiakim*. See also *Ezekiel xxxv. 15.* *Isaiab xxxiii. 1.* *Joel iii. 6, 7, 8.* But this Retribu-

tion, called *ὀλιπτονομία*, or *the punishing like with like*, will be best and most appositely exemplified in the History of the *Egyptians* in particular, where the Connexion between the Crime and the Punishment is visibly distinguishable in every one of the Plagues. 1. God turned the River into Blood, and thereby rendered its Water not only useless, but unwholesome, to punish the Death of the *Hebrew* Infants thrown into it. 2. The disagreeable Croaking of Frogs throughout the Land of *Egypt*, represents either the Cries of the Children, or the Shrieks of the oppressed *Israelites*. 3. The Nastiness of Lice was not only designed to chastise the Effeminacy and Luxury of the *Egyptians*, but, according to the *Jews*, was intended to punish them for employing the *Israelites* in Dirt and Filth. 4. The Stings of the venomous Flies revenged their Oppression by cruel and painful Tasks. 5. God destroyed their Cattle by a Murrain, because they had deprived the *Israelites* of their Cattle, and had used them like Beasts of Burden. Or we may suppose this Plague to be inflicted for their Worship of Beasts. 6. The Boils on the *Egyptians* themselves from Head to Foot, represented the Marks of Cruelty upon the Flesh of the *Israelites* by their Blows and Scourges. 7. God revenged their Reproaches, Insults, and menacing Language, by Lightnings, strange Hail, and Thunders, which the *Hebrew*, and the *LXX* style *the Voices of God*, and the *Chaldee Paraphrase* very expressly, *Tonitrua Maledictionis*. 8. As they robbed and deprived the *Israelites* of their Wages, the Locusts in return eat up all the Fruit of their Ground. 9. The *Egyptians* kept the *Israelites* close Prisoners, and God confined them as remarkably by that thick Darkness which would not permit them to stir. 10. They evil entreated God's First-born, his chosen People, for a long time; and God destroyed all their First-born in one Moment. In the *Jewish* Writings there are many Examples, in which the Vengeance of God has discovered itself in a Manner and Way adapted and suited to the very Crimes. See particularly, 2 *Maccabees ix. 5, 6.* and *chap. iv. 24, 32.* Nor is the Connexion less visible in the History of the Church, and its Persecutors.

Ver. 17. *For thy Almighty Hand that made the World of Matter without Form.*] The Author seems to intimate by this Expression, that God created the World out of pre-existent Matter; and possibly he may speak this according to the Opinion of the *Platonists*, who held not any temporal Creation of the World in the strict and proper Sense of that Word, but the Production of its Form only from formless Hyle, which they called *ἀόρατον*, or *Shapelessness*. *Plato*, speaking of the Almighty *δημιουργός*, says, *εἰς τὰς αὐτὴν ἡγάρ ἐν τῇ ἀταξίᾳ*. In *Timæo*. But *Chalcidius*, in his Commentaries upon this Piece, after a great deal of learned Pains taken to search out the true Meaning of *Plato* concerning the Origin of Hyle, thinks him to mean, not only the

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bringing of Matter into Form, but the original Production of Matter itself. *Cbalcid. in Tim. p. 377.* Allowing therefore *Plato* to assert a Pre-existence of rude Matter before the Formation of the World, yet he may be understood in the same Sense that we believe a *Chaos* to have gone before the bringing the World into the Order it is now in. Our Author therefore, though in this Sentiment he should transcribe *Plato*, may, and probably does mean, that God at first created all Matter out of nothing, which in the Beginning was *Tobu ve bobu*, i. e. *without Form, and void*, as our Version has it; but in the *Hexameron*, God gave every thing its Form, and ranged and placed them in the Order we now see them. And this the Writer to the Hebrews seems to mean, when he says, *That the Worlds were made by the Word of God, so that things which are seen were made*, ἐκ μὴ φαινόμενων, *Heb. xi. 3.* or rather, ἐξ ἑκ δυνάω, as the Writer of the second Book of *Maccabees* more fully expresses it, *c. vii. 28.* For this, as it conveys a higher Idea of God's Omnipotence, so is it likewise more agreeable to the Scope of the Argument; for the reasoning in the following Verses, we may observe, proceeds *a majori ad minus*, that if God could create the World out of nothing, and stamp Beauty upon the rude *Chaos*, he might with much more Ease make any Part of the Creation fulfil his vindictive Will, or even create new Instruments of his Wrath on purpose.

Ibid. Wanted not Means to send among them a Multitude of Bears or fierce Lions.] "God did not punish the Obstinacy of the Egyptians all at once, but by Degrees and Intervals, that he might evidence his Mercy, even in the pouring forth of his Wrath and Fury, and the Desire he hath that lesser Chastisements might prevent greater, and exterminating Judgments. It was as easy for God to have sent at first Lions to have destroyed them utterly, as to send the Flies and Frogs by way of a timely Warning; but he restrains the Course of his Wrath, and contents himself at first to inflict a lighter Punishment, to the end that Men, being affrighted with those timely and more favourable Strokes, may judge how intolerable it will be to bear the Extremity of his Wrath, and to drink the Dregs of the Cup of his Fury. But when he meets with Hearts altogether hardened, he makes them pass through all the Degrees of his Anger; he is forced by their Impenitence to proceed to Extremity, and to be as firm in his Justice, as they are in their Obstinacy." *Royaumont's Hist. Bib. Philo*, who often imitates our Author, has likewise some useful Reflexions upon this Place, ἵσως τις ἐπιζητήσει διὰ τί τοῖς ἑταῖς ἀφανέσι καὶ ἡμελημένοις ζώοις ἐτιμαρεῖτο τὴν χάριν, παρὲς ἀρκύς καὶ λέοντας. κ. τ. λ. i. e. "Perhaps some may enquire why God punished Egypt with so small and despicable Animals, passing by Bears and Lions. The Answer is, 1. That God designed to correct the Inhabitants of that

Place, rather than quite destroy them; for if he had intended the latter, he never would have made use of such small, and seemingly insignificant Creatures, as his Instruments, but rather *Famine*, or the *Pestilence*, which are *Scourges* from Heaven, and carry a sweeping Desolation along with them. 2. The different Manner of God's Procedure from that of his Creatures is hence discernible; for when Men go to war to revenge an Injury, they form the strongest Alliances, and such as are able to assist them with the most powerful Succours, and to strengthen their Weakness most effectually: But God, who is the Supreme Power, and all-sufficient for his own great Purposes, if at any time he makes use of Instruments of Vengeance, does not chuse the greatest, or the strongest, being indifferent as to the natural Powers of the Creatures; but he gives to small, and otherwise feeble Things, a superior and uncontrollable Force, and by them more surprisingly punishes the Wicked. For what is more despicable than Lice? And yet such was their avenging Power, as to subdue the Egyptians, and even extort a Confession from the Magicians themselves, that this was the Finger of God." *Phil. de Moise, Vol. II. Edit. Mangey.*

Ver. 18. Or unknown wild Beasts full of Rage, newly created.] This may either mean Beasts of an uncommon kind, and of a Fierceness hitherto unobserved, or Beasts that have unusual Venom, or in a greater degree; for so θυμὸς is often used; see *c. xvi. 5.* and thus *Calmet* understands it, *des bêtes d'une espèce inconue, pleine d'une fureur toute extraordinaire, ou d'un venin nouveau. Comm. in Loc.* The *Vulgate* renders, *novi generis irā plenas ignotas bestias*, which may take in any, or all the foregoing Senses.

Ibid. Breathing out either a fiery Vapour, or filthy Scents of scattered Smoke, or shooting horrible Sparkles out of their Eyes.] Our Version follows a Copy which read βρόμους, *filthy Scents*; but *Calmet* thinks βρόμους, which other Copies retain, the true Reading, and understands it of Smoke, flung out with great Force and much Noise, like that which is thrown out from Mount *Vesuvius*, or that which the Poets have feigned to issue from some fabulous Animals, who are described by them as throwing Fire with a roaring Noise out of their Mouth and Nostrils: But should not the Reading then be ἡ βρόμω λιμναμένους καπνόν, or *with a mighty Noise puffing out Smoke*? The Description here of imaginary Beasts formed for Destruction, which is very poetical, is not unlike that fine one of the Leviathan in the Book of *Job*, with this Difference only, that those Circumstances of Terror which are here given to this or that particular Species of Beasts, are all united in him who can open the Doors of his Face, his Teeth are terrible round about, by his Neesings a Light doth shine, and his Eyes are like the Eyelids of the Morning: Out of his Mouth go burning

burning Lamps, and Sparks of Fire leap out; out of his Nostrils goeth Smoke, as out of a seething Caldron, his Breath kindleth Coals, and a flame goeth out of his Mouth; in his Neck lodgeth Strength, and Sorrow is turned into Joy before him. Where the Rendering of the LXX is observable, and conveys a more lively Idea of Terror, ἐμπροσθεν αὐτοῦ πρὸς ἐξουσίαν ἀπώλεσεν, i. e. before him marches Destruction. Behold, the Hope of him is in vain; shall not one be cast down even at the Sight of him? c. xli. 9, 18, 19, 20, 21. Ovid's Description, which has been much admired, comes far short of the inspired Writer in the Sublimity of the Sentiments:

*Ecce Adamanteis Vulcanum naribus efflant
Aripedes Tauri, taetæque vaporibus herbae
Ardent* — Metam. L. VII.

Ver. 20. *Yea, without these might they have fallen down with one Blast, being persecuted of Vengeance, and scattered abroad through the Breath of thy Power.* [Λικυμνέμενος ὑπὸ πνεύματος ὀδυνάμενος, i. e. by one pestilential Blast of Air, as it is generally understood; or it may be rendered in a higher Sense, by the Spirit of thy Power, or the powerful πνεῦμα, the Spirit of the Almighty. See the Note on c. v. 23. The Sentiment, according to the common Acceptation, is very grand and magnificent, that God could have created Beasts on purpose for Vengeance, whose very Looks, even without their Violence or Poison, should have scattered Death; and with more Ease could he have destroyed the Egyptians by a Look, a Word, a Blast. And thus he destroyed the formidable Army of the Assyrians; for when all things seemed desperate, and the Enemies of Jerusalem thought themselves just Masters of it, God sends his Blast, and instantly a hundred fourscore and five thousand become dead Corpses; Isai. c. xxxvi. 7, 36. The Psalmist has finely expressed this, by the *Blasting of the Breath of God's Displeasure*; Ps. xviii. 15. which includes at once, what our Author has expressed in both these Sentences. Job, whom this Writer seems often to imitate, expresses himself concerning the Desolation of the Wicked in like manner; *They that plow Iniquity, and sow Wickedness, by the Blast of God perish, and by the Breath of his Nostrils are they consumed*, c. iv. 8, 9. By any of these means might the Egyptians have perished, being persecuted of Vengeance, and pursued by it, which the Vulgate understands, of the Stings of their own Consciences, *persecutionem passi ab ipsis factis suis*; and so Coverdale renders, *being persecuted of their own Workes*. But though God can use all, or any of these extraordinary Instruments of Vengeance, yet his known and ordinary Way of dealing is to follow the impartial Rules of Justice, and to proportion his Punishments to the Nature and Quality of Mens Crimes.

Ibid. *But thou hast ordered all things in Measure, and Number, and Weight.* This Aphorism is very just, when applied to the

Beauty and Harmony of God's natural Works; but the Context necessarily confines it to the Government of the moral World, viz. that God's Wrath, in his Dealings with the Children of Men, is neither rash nor hasty, inconsiderate nor excessive, fickle nor inconstant, groundless nor unjust, as that of his Creatures too generally is; but he exercises his Justice with the strictest Impartiality, in Measure, Number, and Weight, i. e. he considers the Nature of the Offence, and the Heinousness of its Aggravations, and proportions the Duration and Extent of his Vengeance accordingly. And as he acts not through Passion, Repentment, or Hatred, his Chastisements are always just, suited to the Greatness of Mens Faults, and the Demerit of Sinners. It was not therefore without good Reason that the Heathens have painted Jupiter with a Pair of Scales, in which he weighs and determines Mens respective Destinies:

*Jupiter ipse duas æquato examine lances
Sustinet, & fata imponit diversa duorum, &c.*
Æn. XII.

Ver. 22. *For the whole World before thee is as a little Grain of the Balance.* As God's Justice weighs all Actions in an equal Balance, so, with respect to his Power, the whole World may be considered as the most minute and inconsiderable thing in it. The Prophet *Isaiab* has the very same Comparison upon the like Occasion, which the LXX expresses almost in the same Manner, *ὡς ῥοπή ζυγῆς*, c. xl. 15. and it might as well have been expressed by the *Dust of the Balance* here, as our Version has it in that Place. For as the *Nothingness of the World*, if I may be allowed the Expression, is placed here in a Contrast with God's infinite Power, the most inconsiderable, the most imperceptible Atom is properer to be mentioned, than a little Grain, or any, even the least sensible Weight, as the Margin has it.

Ver. 23. *But thou hast Mercy upon all, for thou canst do all things, and winkest at the Sins of Men, because they should amend.* [Ἐλεῖς δὲ πάντας ὅτι πάντα δύνασαι. Ὅτι should not be translated *for*, but *because*; the Meaning being here, that Almighty Power is the Cause or Foundation of his unbounded Clemency, as Mercy is always the generous Attendant upon real Greatness. That this is the true Sense, is plain from 7. 26. and c. xii. 16. This Mercy God offers to all, and suspends for a time the Execution of his Vengeance, to give them time and room for Repentance; and when they do repent, for so Calmet farther understands these Words, as a tender Father, whose Arms are always open to receive the penitent and returning Prodigal, he is ready to pardon all that truly turn to him. It is a pious Reflexion of *Messieurs du Port Royal*, "Happy are those who rightly understand the infinite Goodness of God, and improve the Consideration of it to their great Advantage; for they who know it only

“ only so far as to abuse it, and lose Sight of
 “ his Justice, in the pleasing Contemplation
 “ of his Mercy, and thereby make it the
 “ Occasion of Sin, have great Reason to fear,
 “ that his Patience and Forbearance, so often
 “ disregarded by them, will at length turn
 “ into Rigour and Severity, according to the
 “ Account of the true Solomon, Prov. i. 26,
 “ 27, &c.”

Ver. 24. *For never wouldst thou have made any thing, if thou hadst hated it.*] God did not make the World, or any thing in it, for the mere Exercise of his Power, much less for the Sport of his Tyranny; but his Goodness was the Cause of the Production of all things. God is an all-sufficient Being, perfectly blessed in himself, nor was his essential Felicity capable of any Accession from the Existence of any Creature; it was therefore his free Goodness only that moved him to create all things, that he might impart Happiness to all his Creatures. That Notion therefore is certainly not only groundless, but cruel, which represents God from all Eternity decreeing some Men to endless and unspeakable Torments, whom, according to this Opinion, he must create with a formed Design of making them unhappy, and falling, without any Demerit, a Sacrifice to his Justice. This gloomy Tenet of the *Supralapsarians*, as it is called, is inconsistent with Scripture, which represents God not only loving all his Creatures, but emphatically, as *Love itself*. How much juster, and more worthy of the great Creator is that Sentiment of *Pherocydes*, *εἰς ἑρῶα μεταβλήθη τὸν Δία μέγιστα δυνάμειν*, i. e. *God transformed himself into Love when he made the World*.

Ver. 25. *How could any thing have endured, if it had not been thy Will?*] The same tender Affection which at first inclined God to create things as they are, and to communicate his extensive Goodness to the several Orders of Beings, moves him to preserve the things made by him, and to continue them in their original Condition. For there is nothing which God has created, that is either so distant, so little, or so inconsiderable, which God does not inspect and take care of, and, to speak in the Language of a polite Writer, which he does not essentially inhabit. And if the great Maker of all things should not be thus graciously disposed towards his Creatures, if he should withdraw his over-ruling Providence, there would not only be the greatest Confusion, but an end of universal Nature. *Seneca* assigns the true Reason of the World's Continuance, *manent cuncta, non quia æterna sunt, sed quia defenduntur curâ regentis*. *Epist.* LVIII. and the *Psalmist*, the cause of its Decay, *When thou hidest thy Face they are troubled, when thou takest away their Breath they die, and are turned again to their Dust*. *Pf.* civ. 29.

Ibid. *Or been preserved if not called by thee.*] i. e. How could any thing have continued, if thou didst not order it to continue? And thus the *Syriac* Version understands it, *Quomodo con-*

servaretur aliquid, nisi tu præciperes? And *Calmet*, *Qui se pût conserver sans vôtre ordre?* *Comm. in Loc.* To call, when applied to God, is the same as to create, ordain, command. And thus *St. Paul* uses the Expression, *Rom.* iv. 17. *God, who quickeneth the Dead, calleth those things which be not, as though they were;* i. e. he equally commands the Dead and the Living. And the *Psalmist*, *cxlvii.* 4. *he calleth them all by their Names*, i. e. he commands them into his Presence.

Ver. 26. *Thou sparest all, for they are thine, O Lord, thou Lover of Souls.*] *Φιλόψυχος*, or *Lover of Souls*, is the highest Character that can be given of God. To call him *φιλερραϊστής* or *φιλέλλην*, a *Lover of Jews or Greeks*, is in comparison a low and scanty Denomination, as it expresses his Care for only a Part of the Species. See *Barrow's Works*, *Tom.* II. p. 208. Nay, even *Φιλάνθρωπος* itself, which is the most complex Term, and takes in the Genus of Mankind, is not so amiable and perfect as *Φιλόψυχος*, which includes his Love and Tenderness for the more valuable Part of our Nature. It is pretty observable, that God is no where in Scripture called *φιλάγγελος*, though even this Character, if it was predicated of God, would not, with respect to us at least, be so adorable. But as God is said here to *spare all*, and to be a *Lover of Souls* without Distinction, perhaps our Author may allude to that Command of God to *Moses*, *Exod.* xxx. 12, 13, 14, 15. that when they took the Sum or Number of the People, every Man so numbered, from twenty Years old and upwards, should pay half a *Shekel* to the Sanctuary, as a Ransom for his Soul to God, under the Penalty of a Plague to ensue the Neglect of such a Payment; which was a most easy and favourable Capitation, inasmuch as when their Lives were the Forfeit of their Sins to God, God in Mercy thus accepted a small Ransom for them; and he accepted an equal Ransom for the Lives of the lowest as well as the highest among them, as they were all of equal Value in his Sight, who careth for all alike.

CHAP. XII.

THE ARGUMENT.

THE Author mentions fresh Instances of Favour bestowed by God upon the *Israelites*, particularly in bringing them to, and settling them in the Land of Canaan, from whence he drove out the old Inhabitants for their barbarous and inhuman Rites of sacrificing their Children, and feasting upon Blood, &c. by which the Holy Land was defiled. But unworthy as the Canaanites were of Mercy, God did not exterminate them at once, but his Conduct towards them was very gracious. And from God's Slowness to take Vengeance even of these, he proceeds, *Æ.* 19. to deduce this useful and comfortable Lesson, viz. that the Intention of God's Forbearance is to invite Sinners to Repentance.

Repentance, who are from hence encouraged to hope, that they shall be accepted through the Sincerity of it, but such as slight his gentle Corrections, and disregard his kind Notices, shall at length experience a Judgment worthy of God.

Ver. 1. *For thine uncorruptible Spirit is in all things.*] This Verse seems necessarily connected with the last of the foregoing Chapter, though in all the Editions it is separate and distinct from it. It contains the Reason why God is *φιλάνθρωπος*, or a *Lover of Souls*, viz. because his Spirit dwelleth with, or in every Man, *ἐν ὅλοις τοῖς ἀνθρώποις* even with the Wicked, till they, through their own Fault, force it to depart. See Note on *ch. i. §. 5.* This is manifestly the Sense of the Syriac Translation, which is more explicit than the rest of the Versions, beginning this Chapter, *Amator es animarum, quia Spiritus tuus bonus habitat in omnibus.* And this it does without any Prejudice to its own Perfection, for the Spirit contracts no Defilement by its Inhabitation for a time in a wicked Breast; its Purity, like that of the Sun's, remains unsullied, though it shines upon Filth and Dirt. The *Vulgate* is particular in reading this Place with an *Epiphonema*, or Note of Admiration, at the Goodness of God, *O quam bonus & suavis est, Domine, Spiritus tuus in omnibus!* O how benign and full of Sweetness is thy Spirit, O Lord, towards all Men, or in all its Proceedings! which pious Reflexion may refer either to God's Dealing with the *Egyptians* in the former Chapter, or with the *Canaanites* mentioned in this, or respect his Forbearance towards Sinners in general. *Grotius* understands by *Spirit* here, the Soul of Man, that it is incorruptible and immortal, and an Image of the Divine Eternity, and refers to *ch. ii. §. 23.* which is not so agreeable to the Sense of the Context.

Ver. 2. *Therefore chastenest thou them by little and little that offend.*] God does not proceed with Haste and Eagerness to punish his Enemies, as if he was jealous or afraid that they would escape from him, nor does he pour on them all his Wrath at once, or on a sudden, as if he could not command his Temper or Repentment: He punishes not usually with such Excess and Rigour, as if he purposely sought the Destruction and utter Extinction of his Enemies, but aiming at the Amendment, Welfare, and Happiness of those he corrects, he chastizes rather as a Master, a Father, a God. *St. Ambrose* finely observes, "that what is here mentioned of God's Lenity in punishing by little and little, is an excellent Maxim for the Conduct of Life, for that we ought equally to avoid the two contrary Extremes, and to observe a Medium between a faulty Complaisance, or Tendernefs, that pardons every thing, and a rigid Severity that excuses nothing, which makes no favourable Allowance for human Frailty, and is not at all softened by any

"mitigating and alleviating Circumstances."

Ver. 3. *For it was thy Will to destroy by the Hands of our Fathers both those old Inhabitants of thy Holy Land.*] The *Israelites* were raised by God on purpose to be a Scourge upon every shocking Vice and flagrant Villany of the Nations around them. This People, eminently distinguished by the divine Favour and Protection God made choice of to chastise the Enormities of the *Canaanites*, *Amorites*, &c. who were every ways profligate and utterly abandoned, as appears by the Context, to drive them out of the Holy Land by their Hands, and to retort in a particular manner their Cruelties upon their own Heads. As God had purposed utterly to destroy the Nations of *Canaan*, so he did not dispose any of them to accept of Peace from the *Israelites*, in order to their Preservation; it was of the Lord, as the sacred Text expresses it, to harden their Hearts, that they should come against *Israel* in Battle, that he might destroy them utterly, and that they might have no Favour, but be destroyed as the Lord commanded, *Josh. xi. 20.* where the Exaggeration of the Expression is very observable, and is intended to denote the Certainty and Violence of their Destruction. See also *Deut. vii. 1, 2.*

Ibid. Thy Holy Land.] The Almighty at first represented himself to the *Jews* as a Gentilitial God—the God of *Abraham*, *Isaac*, and *Jacob*; afterwards as a local Deity, who had preferred *Judea* to all other Countries, and chosen it for his peculiar Residence, on which account it is generally characterized in the sacred Writings by the Name of his Land, *Levit. xxv. 23. Deut. xi. 12. Ps. x. 16. Isai. xiv. 25.* and here by this Writer more fully, *his Holy Land.* It was called the *Holy Land*, καὶ ἱερόχην, either because it was promised to the Patriarchs, and was the Habitation of them and the Prophets, or because God's chosen People dwelt there; or, lastly, because the true Worship of God, under the old Testament, chiefly flourished there. Upon account of the singular Temperature of the Air, the Wholsomeness of the Climate, the Fruitfulness of the Soil, and the very great Plenty of all kinds of Things, it is said in Scripture to flow with Milk and Honey, and *Ezek. xx. 6.* to be the Glory of all Lands, and frequently, upon account of the great Blessings with which it abounded, it is made a Type of Heaven, from thence called the heavenly *Canaan*. No wonder therefore that God should promise this good Land to *Abraham* and his Seed for an Inheritance, and that he should at length give it to the most worthy Colony of his Children. See *§. 7.* and *Adrichomius's* Pref. to *Theatr. Terræ Sanctæ*, where he says, that it was anciently called the Land of Promise, and by the Writers of the Old Testament, and *Josephus*, the Land of *Canaan*, from *Canaan* the Son of *Ham*, who lived there with his Children. By *Ptolemy*, and the ancient Geographers, it is styled *Palestine*, but the most common Name is the *Holy Land*;

and yet this does not occur in Scripture, nor any where in the Apocryphal Writings, but here and 2 Maccab. i. 7.

Ver. 4. *Whom thou hatedst for doing most odious Works of Witchcrafts.*] Canaan, from whom the Canaanites were descended, was the Son of Ham, or Cham, and from him the Learned derive the Original of Witchcraft and Sorcery: He is thought by some to be the same with Zoroastres, the Inventor of Magic. Cassian acquaints us from very ancient Tradition, that Ham, before he entered into the Ark with his Father Noah, engraved upon Stones and Plates of Metals, which the Waters of the Deluge could not spoil, his Art of Magic and Sorcery, that it might more effectually be preserved, which Memorials he found when the Deluge was over; and, communicating them to his Children, propagated that Art and wicked Superstition among his Posterity. Cassian. Collat. viii. cap. 21. He adds also, that, besides the Elements, the Inhabitants of Canaan worshipped a Multitude of Devils that presided over their τελέας ἀνομίαις, or wicked Rites.

Ver. 5. *And also those merciless Murderers of Children.*] What is mentioned in this and the following Verse about the inhuman Murder of Children most undoubtedly relates to the sacrificing of them to Moloch. Thus Selden, whose Authority is beyond all Commentators, speaking of the Rites of Moloch, De Dis Syris, Syntag. I. cap. 6. says, *Hæc sunt sacra, quæ Sapientiæ voluminis autor vocat* τεκνοφόνους τελέας, cap. xiv. com. 23. & cap. xii. com. 5 & 6. The Sacrifices that were offered to Moloch were of seven sorts, six of them were the same as some of the Jewish Sacrifices instituted by Moses; the seventh was the Sacrifice of a Son; and he that sacrificed this, kissed the Idol, which had the Face of a Calf, and to this the Prophet Hosea is thought to allude, c. xiii. 2. The Manner of offering the Children to Moloch was this: The Image was heated by Fire put under it, till it was red-hot, and shone again, and then the Priests took the Victim or Child, and placed it in the burning Arms of Moloch, which were extended on purpose; and that the Parent or Relations might not hear the Shrieks of the Child, they danced before the Image to the Sound of Drums, from whence the Place was called Tophet. See Fagius in Levit. c. xviii. 21. Selden De Dis Syris, Syntag. I. c. 6. and Note on c. xiv. §. 23. That Parents did sacrifice their own Children, is evident from many Instances even among the Greeks and Romans; and innumerable Testimonies might be produced of it from prophane Writers, whether founded upon the mistaken Instance of Abraham's offering up his Son Isaac; I shall not determine. See Philo De Abrah. Macrob. Saturn. Ovid. Fast. Sharrock De ἀνθρωποθυσίᾳ, p. 496, 7. And that the Worshipers of Moloch, among whom may be reckoned the Canaanites and Phœnicians, whom Grotius supposes to be the same, in cap. xviii Deuteron. Amorites, Moabites, Carthaginians,

Cretans, Ammonites, Syrians, too many and sad Instances of human Degeneracy! did consent to have their Children sacrificed to this Monster of Cruelty in particular, appears from many Passages of Scripture, Levit. xviii. 21. 2 Kings, iii. 27.—xxiii. 10. Jer. vii. 31.—xix. 4, 5. To instance in the Syrians only, we read expressly, 2 Kings xvii. 31. that the Sepharvites burnt their Children in honour of Adrammelech and Anammelech, which are said to be the Gods of Sepharvaim, but in reality were no other than different Names for Moloch, as the Learned agree; see Selden in loc. citat. And the Psalmist observes, Ps. cvi. 35. that the Israelites, being mingled with these Heathen, learned their Works, infomuch that they likewise offered their Sons and their Daughters unto Devils, and shed innocent Blood, even the Blood of their Sons and their Daughters, whom they offered unto the Idols of Canaan, and the Land was defiled with Blood, ἐν τοῖς αἵμασι, LXX. in Sanguinibus, Vulg. both in the plural Number, to express the great Effusion of it. Plutarch Περὶ δεσποδαιμονίας, mentions what is still more shocking, that the Parents even stood by when their Children were offered upon such execrable Occasions. But that the Parents themselves should be the very Executioners, should kill with their own Hands their own Issue, innocent harmless Souls, destitute to be sure of Help, when their own Parents were their Betrayers and Murderers, which our Author mentions in the following Verse, exceeds all Instances of Cruelty, as it does indeed almost all Bounds of Faith.

Ibid. *And Devourers of Man's Flesh, and the Feasts of Blood.*] Though one may easily guess at the Author's Meaning, yet this Passage is very perplexed in the Original; and amidst the Multitude of various Readings, it is difficult to find the true one. The Roman Edition reads, ἀλαγχνοφάγων ἀνθρωπίνων σαρκῶν θοῖαν, ἢ αἷμα. The Complutensian, ἀλαγχνοφάγες ἀνθρωπίνων σαρκῶν, ἢ θοῖαν αἷμα. Ald. Edit. with Vatablus, θοῖαν αἷμα ἐν μύσε. Our Version manifestly follows the second Reading, which seems countenanced by all the Versions, which render in like manner. If we may suppose μίσσας to be here understood, or to be brought forward from the preceding Verse, it will perhaps help the Difficulty, and give some Light and Clearness to this intricate Passage; i. e. *Thou hatedst both those old Inhabitants of thy Holy Land, as being guilty of Witchcrafts and abominable Rites, and also the Eaters of the Bowels of Men, comestores viscerum hominum, as the Vulgate has it, or the Devourers of human Flesh, and their Feasts of Blood, &c.* for so ἀνθρωπίνων σαρκῶν, I think, may be better rendered, as including the Flesh of Children, rather than Man's Flesh, as our Version has it; for it seems to be this Author's Opinion, that they did eat the Flesh of the Children that were sacrificed; and from thence they may be here called ἀλαγχνοφάγοι. Calmet differs from this Writer, and says, "That though there are too many Instances of their sacrificing both Men

“ Men and Children to Saturn, or Baal, (which are Names likewise of Moloch) yet is it not sufficiently clear either from Scripture or prophane History, that they eat the Entrails of the unhappy Victims.” *Comment. in loc.* We meet with *παραγχοισμός* indeed, 2 Maccab. vi. 7. and *παρεγχομεν* *παραγχοισμός*, y. 21. in the Description of the Feasts of Bacchus. But the Entrails of Beasts seem there only meant.

Ibid. Feasts of Blood.] The eating of Blood was practised among the Heathen in their Sacrifices, Treaties, Feasts, magical Rites, and as a Ceremony of Initiation into their Mysteries, and the Worship of their Demons. This the *Psalmist* alludes to, *Pf.* xvi. 5. which *Aquila* translates *προνδὰς ἀνὴν ἐξ αἱμάτων* and in this Sense *Spencer* understands the Place. *De Leg. Hebræar. Vol. I. p. 30.* *Maimonides* observes of the Heathens, that though they looked upon the eating of Blood as an Instance of Impurity and Uncleaness, yet it was practised by them, through a fond Conceit that it was the Food of their Demons, and that by eating of it they should ingratiate and recommend themselves to them, and have a freer Communication with them, and larger Discoveries of future Events made to them. *Lucian's* Account, in his Tract *De Sacrificiis*, of the Revels of the Demons at their Feasts of Blood, however witty or pleasant it may have been represented, yet instead of inspiring us with any agreeable Sentiments, cannot but appear shocking to all who have any Bowels left, and are not themselves divested of the Tenderneſs of human Nature, which, far from being entertained with such unnatural Repast, startles and shudders, as it were by Sympathy, at the sad Relation.

Ver. 6. With their Priests out of the midst of their idolatrous Crew (leg. Crew.) There are, I think, as many Readings of this Place in the Original, as there are Editions, which have either no Sense at all, or a Meaning widely different. The *Vatican* Edition reads *ἐν μέσσις μυσθείας σε*, which seems a manifest Corruption; for what does *μυσθεία* mean, or in what other Author does it occur? The *Complut.* *ἐν μέσσις μύσας θείας σε*, which is no less unintelligible. The *Vulgate*, rendring *a medio sacramento tuo*, seems to have followed a Copy which read *μυσθείς σε*. But this Reading of the Passage is absurd; for how can the *Canaanites*, which knew not the true God, be said to feast upon Blood in the midst of his Mysteries, or indeed to act contrary to them, which they knew nothing of? *Vatablus* reads, *μύσας θειασμῶ*, and *Grotius* more fully, *ἐν μυσθ μύσας θειασμῶ*. The *Alexandrian MS.* has *ἐν μέσσις μύσας θείας*, joining the two Words *θείας σε* in the second Reading together, which seems in good measure to remove the Difficulty; but I think the Whole would be more correct and better connected, if the Reading was *ἐν μέσσις μύσας τε θείας*, which *Ald. Edit.* retains; i. e. *And also those Priests of Moloch whom thou principally batedst, and directedst thy Vengeance against, and didst determine ἐν*

μέσσις ἀπολέσαι, to take out of the way; or rather, (because *ἐν μέσσις* may be thought at too great a distance from its Adjunct *ἀπολέσαι*) *Thou wast determined to destroy those Priests particularly amidst all the Crew of Idolaters*, which is the Sense of our Version, *ἐν μέσσις θείας*, *ex medio Tripudiantium choro vel catu*; for so *θείας* is understood by the Lexicographers: And next to these, the inhuman Parents, who either themselves killed their own Children, or gave them willingly to be sacrificed. *Priests* may relate indifferently either to those of *Moloch*, or those of the old Inhabitants of the Holy Land; but *ἀνθρώπων γονεῖς* relate only to the Worshippers of *Moloch*. The Version then of this and the three foregoing Verses (plainer in Construction, and more agreeable to the Greek, without the Transposition that is made in our Translation) lies thus: *For thou hating both those old Inhabitants of thy Holy Land for their odious Works of Witchcrafts, &c. and also (bating) those merciless Murderers of Children, and Devourers of human Flesh, and their Feasts of Blood, didst determine to destroy, by the Hands of our Fathers, the Priests from amidst their idolatrous Congregations, and the Parents that were guilty of destroying helpless Souls, viz. their Children.* If it be asked why any Distinction is made between the old Inhabitants dealing in Witchcrafts, and the Worshippers of *Moloch*, which our Version retains, the Reason probably is, because *Moloch* was an Idol originally of the *Ammonites*, and the Rites of sacrificing Children were likewise *Ammonitish*, and came only by degrees into *Canaan*. See *Selden De Dis Syris, Syntag. I. cap. 6.* Or if it should be farther enquired, How did God destroy the Worshippers of *Moloch*, that his Holy Land might receive a worthy Colony of Children? I answer, in the Vengeance taken on account of *Baal-Peor*, when all the *Midianites* were utterly destroyed, the Priests *ἐν μέσσις θείας*, from *Balaam* down to the meanest, and also all the Women, *Numb. c. xxxi.* which must include *ἀνθρώπων γονεῖς*. In Confirmation of this Opinion, see *Lightfoot, Vol. I. p. 783.* who understands the Matter of *Baal-Peor*, to be the sacrificing of their Children to *Moloch*; answerable to which, he interprets *Pf. cvi. 28. They ate the Sacrifices of the Dead.* And this being the first Idolatry they fell into after their coming out of the Wilderness, and just before their getting Possession of the Holy Land, he tells us, that *St. Stephen* upbraided them with it in the Words of the Prophet, that after their Neglects of sacrificing to God forty Years in the Wilderness, they yet could presently take up the *Tabernacle of Moloch*. In Confirmation of this Opinion, see *Selden* also *De Dis Syris*, who says, that all the *Baals* (however distinguished) of *Syria*, of which *Baal-Peor* is the first-mentioned, were only other Names for *Moloch*. See also *Jer. xix. 5.* And to confirm what *Lightfoot* and *Selden* say, we may add the Authority of *J. Jer. Vossius*, who contends learnedly for the same Opinion about *Moloch* and *Baal. Theol. Gentil. Vol. VI.*

p. 123, 124. and 720. *Edit. Fol.* Thus we have a ready Solution of the History to which this Passage refers, and thus may it be interpreted consistently with little or no Alteration in the *Greek*. To what I before mentioned about the Manner of these unnatural and inhuman Sacrifices, [see Note on *ŷ. 5.*] we may add, that at first they made the Children only to pass between two great Fires lighted before *Moloch*, as a sort of imaginary Purification; but afterwards, confounding the Worship of this Idol with that paid to *Saturn*, the Worship of *Moloch* became equally barbarous and bloody. Such as thought they had too many Children, burnt them in Honour of him, and consecrated them to their tutelar God, for the greater Good of the Family, as they supposed: And often, on important Occasions, and in Times of imminent Danger, it was the eldest, the most beloved Child, whom they devoted to *Moloch*. This abominable Practice lasted long among the *Canaanites* in a Place called anciently *Gebenna*, or the Valley of *Hennon*; it was also called *Tophet*, for the Reason given above.

Ver. 8. *Nevertheless, even those thou sparedst as Men, and didst send Wasps, Forerunners of thine Host, to destroy them by little and little.*] The Meaning is not that God absolutely spared them; for this is not consistent either with the Context, or sacred History; the Sense must be, that to these as Men, and his Creatures, though the greatest Sinners, God shewed some Marks of Tenderness, and did not treat them with all that Rigour which they deserved. The *Psalmist* has a Thought which very much resembles this, *Pf. lxxviii. 39, 40. Many a time turned he his Wrath away, and would not suffer his whole Displeasure to arise; for he considered that they were but Flesh, and that they were even a Wind that passeth away, and cometh not again.* By *Wasps, Forerunners of God's Host*, we may understand either that God, before the *Israelites* came into those Parts, sent Hornets, a Sort of Wasps, of all others the most deadly and pernicious, which so infested the *Canaanites*, that many of them were forced to leave their Country, or that, when the *Israelites* came to give them Battle, these Hornets made such Assaults upon them, as facilitated the Victory. Some Rabbins say they flew in the Eyes of the *Canaanites*, and made them so blind that they could not see to fight; and such as fled away they pursued, and killed in their lurking Holes. *Joshua* confirms the sending of these Hornets, *c. xxiv. 12.* which God had before threatened to send, *Deut. vii. 20.* and says in general, (for we have no where in Scripture any more particular Account of them) that the *Amorites* were not driven out by the Sword and Bow of the *Israelites*, but by the Stings of these venomous Creatures. *Philo* says of the *Canaanites*, that they were unworthy, many of them, to be conquered by Men, *ἐνὶς τῶν ἐχθρῶν ἀναξίς*; and therefore God sent Troops of Hornets to fight for his holy ones, and to destroy them by a most

shameful Overthrow, *De Præmiis & Pænis*. To shew the Probability of this, *Bochart* instances in whole People who have been forced by them to forsake their Country. *Hierozoic. Lib. IV. p. 2.* *Herodotus, Appian, Strabo, and Calmet* confirm the same. Many Writers, it must be confessed, have understood the Wasps or Hornets mentioned here, and in the Books of *Moses* and *Joshua*, metaphorically; *St. Austin* in particular supposes their Fear to have had the same Effect upon them as being pursued by Hornets. But, 1. the literal Sense, which our Author favours, is maintained by *Theodoret, Procopius, and Bochart, Vol. III. p. 538.* 2. The Fear which God threatened to send upon the Enemies of his People, is mentioned as distinct from these Hornets, *Exod. xxiii. 27, 28.* And, lastly, the Scripture speaks of them as real Animals, *Deut. vii. 20. Josh. xxiv. 12.*

Ver. 9. *Not that thou wast unable—to destroy them at once with cruel Beasts, or with one rough Word.*] Of God's extraordinary Manner of punishing by wild Beasts, there are very many Examples in Holy Scripture. As the *Samaritans*; that were slain by them because they feared not the Lord, *2 Kings xvii. 25, 26.* the Children that mocked the Prophet *Elisha*, *2 Kings ii. 23, 24.* the disobedient Prophet, *1 Kings xiii. 24.* This was agreeable to what God threatened the Wicked, *Levit. xxvi. 22. That he would send wild Beasts among them to rob them of their Children, and destroy their Cattle, to make them few in Number, and their Highways desolate.* See also *Isai. xv. 9. Jer. v. 6.—viii. 17.—xv. 3. Ezekiel xiv. 15, 21.* The Instance which is next mentioned by this Writer, viz. that God can destroy guilty Nations by one harsh Word, finely displays his Power. *David*, in his Book of *Psalms*, seems to have had the same Thought, that one Word from the Mouth of God was sufficient to blast and confound his Enemies. See particularly, *Pf. lxxxiii. 1.* which some learned Men have understood in this Sense. Or if by a Metaphor we explain this of Thunder, which is often God's Voice of Vengeance, see *Pf. xviii. 13, 14.—xvi. 6.* the Thought strikes us more forcibly. But if we suppose this to be meant of the Word of the Lord, or the λόγος, personally, as *Calmet* seems to take it, *Comm. in loc.* enraged and exasperated at the Proceedings of the Wicked, and executing the Almighty's Orders upon them, as he is represented, *c. xviii. 15, 16.* and often under the old Testament, the Idea rises still higher, is more magnificent and terrible.

Ver. 10. *But executing thy Judgments upon them by little and little.*] Though the History of the Wars against the *Canaanites* be briefly summed up in Scripture, yet they lasted a long time, *Josh. xi. 18.* seven Years, according to the Opinion of many learned Men: And such a length of time God was pleased the War should continue, partly in respect to the old Inhabitants themselves, who, being chastened by little and little, had place of Repentance

penitance given them, and also to exercise the Faith and Patience of his own People, and that the Difficulty of the Conquest might make them the more sensible of God's Power and Goodness. To these may be added the following Reasons, which are to be met with in Scripture: First, God did not drive out these Nations hastily by the victorious Hand of *Joshua*, that he might thereby prove *Israel* whether they would keep the Way of the Lord, to walk therein; for, if none of them had been left, there would have been no Temptation to worship their Gods, *Judges* ii. 22, 23. Another Reason for driving out these Nations by little and little was, lest the Land should become desolate and uncultivated, *Exod.* xxiii. 29. for the *Israelites* were not yet numerous enough to people the whole Country, had these Nations been destroyed all at once. And a third Reason occurs in the same Verse, that a great Part being thus left without Inhabitants, it would be possessed and over-run by wild Beasts, which would have been very dangerous to the *Israelites* in the other neighbouring Parts where they were settled.

Ibid. Not being ignorant that they were a naughty Generation, and that their Malice was bred in them, and their Cogitation would never be changed.] The Expression here is not unlike that mentioned *Gen.* vi. 5. *God saw that every Imagination of the Thoughts of Man's Heart was only Evil continually*, and his Dealing was in like manner; for though he saw them unalterably bent upon Wickedness, yet he allowed the Men of the old World Time for Repentance, and the Prevention of their Ruin. And thus God knew that *Pharaoh* would not let his People go, and that his Mind would not be altered, *Exod.* iii. 19. and yet he tries him by different Methods, he executes his Judgments upon him by little and little, and gives all possible Warnings to reclaim him. He foretels the Plagues, before he sends them, to admonish him; he performs Signs and Wonders before him, to soften him; he inflicts worse and worse Judgments upon him to affrighten him, but all without Effect; for it appears that *Pharaoh* six times hardened his own Heart, before God hardened it once. But it may be asked, to what Purpose God gave the *Canaanites* place for Repentance, and visited them with admonitory Chastisements, if he knew that their Cogitations, or wicked Intentions, would never be altered? To this I answer, that though God certainly foreknew that they would not make a right Use of his Forbearance, yet his Prescience no way determined their acting; still they were at liberty to have changed their Cogitations or Designs, and to have altered their vicious Course of Life; for there is a great Difference between God's Foreknowledge and his Decrees; a Distinction never to be forgot. God always knows when Men are wickedly disposed, and their sinful Habits become, as it were, natural to them; but he does not therefore decree their sinning, nor take away all Possibility of their Conversion,

nor does he unconditionally predetermine their Punishment; for then all Motives to Repentance would indeed be useless and ineffectual, and their Doom irreverfible: His knowing therefore that the *Canaanites* would never change their sinful Inclinations, no more inferred any Necessity of their sinning, than God's knowing that *Adam* would fall, was the Occasion of his Fall. Nor were all the Seed of *Cham* any more necessarily Vessels of Wrath, because of their innate and natural Propensity to Evil, than all the Seed of *Abraham* were necessarily Vessels of Mercy. See *Jackson's Works*, *Tom.* III. c. 41.

Ver. 11. *For it was a cursed Seed from the Beginning.*] It has been generally supposed that *Cham*, or *Ham*, was the Person whom *Noah* cursed for discovering his Nakedness; but there are stronger and better Reasons to induce us to think that *Canaan* was cursed rather than *Ham*. 1. It has been a received Tradition, that *Canaan* first saw his Grandfather's Nakedness, and made Sport with it to his Father. 2. Several Expressions in Scripture seem to fix this upon *Canaan*; when *Noah* awoke, it is said he knew what his younger Son had done unto him, *Gen.* ix. 24. which could not be true of *Ham*, who was the middlemost; but *Canaan* may very well be called his younger, or little Son, nothing being more common than to call Grandchildren Sons; and *Canaan* was indeed the youngest of them. 3. The most correct Editions of the *LXX* agree in pointing out *Canaan* particularly; for they read *ἐν τῇ ἀρχῇ τοῦ Χανααν* *wa'is*: which Reading both *St. Austin* and *St. Chrysostom* follow. And indeed this Particularity seems purposely inserted to prevent any Mistake with respect to his Father. 4. That if *Canaan* himself is not meant, then by *Canaan* we must understand his Father *Ham*, which is a forced Interpretation. 5. This is probably the Reason why *Ham* is always mentioned as the Father of *Canaan*, as he resembled his Father most, and was concerned with him in the same wicked Crime. Lastly, if *Ham* was cursed, it would have affected his other Children and their Posterity; but it is observable, that the Curse affects *Canaan* only.

Ibid. Neither didst thou for fear of any Man give them Pardon for those things wherein they sinned.] The Meaning is not, that God really pardoned them, as our Version seems to imply, for the *Canaanites* are mentioned all along as devoted to Destruction; but God deferred their Punishment, indulged them in a seeming Security, and gave them *ἀδειαν*, i. e. Impunity for a time, which was rather a Respite than a Pardon. And thus the *Syriac* and *Arabic Interpreters* understand it, rendering the Greek Word very justly by *Prorogatio*. *Calmet* observes very beautifully, "That God, whether he punishes or pardons, has no selfish or partial Views, is not influenced by any Motives of Hatred, Fear, or Interest, which Men are generally actuated by: He loves without Excess, is jealous without Uneasiness, repents without Grief, is angry without

“ without Disturbance, and punishes without
“ Repentment.” *Comm. in loc.* Herein he has
happily transcribed *St. Austin: Amas, nec a-*
stuas; zelas, & securus es; pœnitet te, & non
doles; irasceris, & tranquillus es. Confess. Lib.
I. c. 4.

Ver. 12. Or who shall accuse thee for the
Nations that perish, whom thou hast made?]
Τίς δὲ ἐγκαλέσει σοὶ καὶ ἔθνων ἀπολωλότων, ἃ σὺ
ἐποίησας. Our Version probably is faulty here;
the true Rendering seems to be, *Who shall*
object to thee, or call thee to account for the
Things which thou hast done to, or against, the
Nations which are destroyed? This is the
Sense of ποιᾶν in the Beginning of this Verse,
and in very many Passages of Scripture. The
Greek would be better pointed thus, τίς δὲ
ἐγκαλέσει σοὶ, καὶ ἔθνων ἀπολωλότων ἃ σὺ ἐποίησας.

Ibid. Or who shall come to stand against
thee, to be revenged for the unrighteous Men?]
Ἡ τίς εἰς καλᾶσαι σοὶ ἐλεύσεται ἐδικῶ καὶ ἀδι-
κῶν ἀνθρώπων; Our Translators seem to un-
derstand καλᾶσαι in a military Sense, *Who*
will come to a set, or pitched, Battle with thee,
to avenge the Cause of the Wicked? Καλᾶσαι
sometimes is so used in good Writers. But
there is likewise another Sense of this Place:
Who will appear before thee, to undertake the
Defence and Vindication of the Unrighteous?
for ἐδικῶ signifies an Advocate as well as an
Avenger. And thus *Messieurs du Port Royal*
render, qui paroitra devant vous pour prendre
la defense des hommes injustes? And so the
Arabic Version, quis se constituat apud te ad
intercessionem auxiliarem pro hominibus iniquis?
But in either Sense ἐδικῶ καὶ ἀδικῶν ἀνθρώπων,
as the present Reading of the Greek is, seems
not right. If we join καὶ ἀδικῶν toge-
ther, which seem to have been separated
through the Fault of the Transcribers, and
make it καὶ ἀδικῶν, i. e. *judicio damnatorum*,
the Harshness of the Construction will be avoid-
ed, and a Sense rather more agreeable to the
Context will take place; *Who shall dare to*
stand against thee in Battle to revenge, or who
shall appear before thee to undertake, the Cause
of those thou hast condemned to Death? There
is the like Expostulation in the Book of *Job*,
c. xxxvi. 22, 23. according to the *LXX Ver-*
sion, which comprises the Sentiments in this
and the following Verse, τίς γὰρ ἐστὶ καὶ αὐτὸν
δυναστεύει; τίς δὲ ἐστὶν ὁ ἐτάζων αὐτῷ τὰ ἔργα; ἢ τίς
ὁ εἰπὼν, Ἐπεσχεν ἄδικα;

Ver. 14. Neither shall King or Tyrant be
able to set his Face against thee.] The *Vul-*
gate, which renders, *neque Rex neque Tyrannus*
in conspectu tuo inquirent de his quos perdidisti,
and the ancient *English Versions*, fall short of
the Spirit of the Original; the Word ἀν-
οφθαλμῆσαι is remarkably strong and elegant;
it is a vigorous compound Word, which singly
contains all the Particulars before enumerated,
ψ. 12. nor is our Translation less to be ad-
mired for preserving the Beauty and Boldness
of the Expression here, which *Junius* renders
but imperfectly by *oculum obfirmare*, and the
Arabic still more faintly, *oculos attollere*; both
of which, by being too literal, express not suf-

ficiently the Force and Spirit of the Metaphor.
See *Blackwall's Sac. Class. Vol. I. p. 10.*

Ver. 15. Thinking it not agreeable with thy
Power to condemn him that hath not deserved
to be punished.] If δίκαιος, in the Beginning
of this Verse, be taken to signify *strictly just*,
the Sense then is, that the infinite Greatness of
God's Majesty cannot sway his most holy
Will from the exact Observance of the Rules
of Justice; that though he is Almighty, he
acts as if Injustice was out of his Power, as
being contrary to his Will and the Perfection
of his Nature, and therefore will never punish
any of his Creatures that do not deserve to be
punished, merely to display an Act of Power.
This Sentiment, that God will not punish
those that do not deserve to be punished,
seems to me to convey no very high Idea of
the Deity. For is it any Commendation of the
God of *Israel* not to do a flagrant Act of In-
justice? or would this be an Excellency to be
boasted of even in a Heathen *Jupiter*? How
much properer, and more agreeable to the
Nature of the God of the Old Testament, to
say of him, that the Greatness of his Majesty
does not prompt him to Cruelty, to sudden
and immediate Revenge, or to exceed in the
Degree of Punishment; but, all-powerful as
he is, that he is forbearing and merciful, *even*
to such as do indeed deserve to be punished, ei-
ther passing by their Transgressions, or pu-
nishing them less than they deserved. And in
this Sense of good, benign, merciful, I ra-
ther am inclined to understand δίκαιος, which
is a known Signification of the Word, and
will furnish a sublimer and more agreeable
Sense. From hence then I am induced to
offer another Explanation of this Passage, and
to attempt a small Alteration in the Reading
of the Greek, which perhaps would be more
perfect, if, instead of αὐτὸν τὸν μὴ ὀφείλοντα κολα-
σθῆναι, we read αὐτὸν τὸν μὲν ὀφείλοντα, or
(which I should still like better, if it may be
allowed) αὐτὸν μὲν τὸν ὀφείλοντα κολασθῆναι καὶ
δικάσαι ἀλλότερον ἡγμένῳ τῆς σῆς δυνάμεως,
illum quidem (or illum ipsum quidem) qui debet
puniri, morte statim multare alienum putas a
tua potestate—Thou thinkest thy Power does not
extend so far as instantly to condemn to Death
him that deserves to be punished. For the
whole Scope of the Chapter seems to be to
display the Mercy of God; but there is no
Mercy shewed, nor Justice properly, in not
punishing the Innocent. *Coverdale's Version*
in this Place is very faulty; *Thou punyhest*
even hym that hath not deserved to be punyshed;
which corrupt Reading in some ancient Co-
pies, and particularly *St. Jerom's Bible*, as it
is called, manifestly charging God with In-
justice, and reflecting in the strongest manner
upon his Goodness, the *Vulgate* has corrected
to the Sense of our Version.

Ver. 16. For thy Power is the Beginning of
Righteousness; and because thou art the Lord
of all, it maketh thee to be gracious unto all.]
i. e. thy Power is the Foundation or Basis of
Justice and Equity, which are inseparable from
it. The Power of Men is frequently the
Source

Source and Motive of their Injustice; and Tyrants ofteneft shew their Power by Acts of Cruelty and Oppression, as if their Maxim was that of the wicked ones, in c. ii. §. 11. *Let our Strength be the Law of Justice.* But God displays his Omnipotence most chiefly in shewing Mercy and Pity; and though he spares many guilty Nations in the Universe, yet he is the same absolute Sovereign of the World; as the Power of a King is no less visible, and always more amiable in Reprieves and Acts of Mercy, than in the horrible Pomp and Bloodshed of Executions: Nay, according to what follows in the next Words, he is therefore graciously disposed towards all, because he is Lord of all; and though he may exert his absolute Power how and when he pleases, yet he is the more favourable and indulgent to his Creatures upon account of his Dominion over them, and Relation to them. We cannot have a finer or more lively Instance of this, than what we meet with in *Jonah* iv. 11. where God is introduced arguing with great Tendernefs in favour of *Niniveh*, devoted to Ruin and Destruction, *Shall not I spare Niniveh, that great City, wherein are more than sixscore thousand Persons?* From the compassionate Concern for the united Misery of so many of his Creatures, which prevailed with him no less than their Repentance at length to avert the impending Evil, we see that God is Love, and that Love is his very Essence as Creator.

Ver. 17. *For when Men will not believe that thou art of a full Power, thou shewest thy Strength; and among them that know it, thou makest their Boldness manifest.* [*Ἰσὺν γὰρ ἐνδείκνυσθαι ἀπιστέμελον ἐπὶ δυνάμει τελειότητι, καὶ ἐν τοῖς εἰδόσι τὸ θεῶς ἐξελέγχεις.* The Arabic renders, *Declaras robur tuum his qui plenitudinem potentiae minime credunt; inter eos autem qui norunt illam, audaciam eorum coarguis.* Exactly as our Version, the Translators of which seem to have read ἀπιστέμενοι, in the Sense of ἀπιστεύειν, against Use, and without Authority. But I take the true and exact Rendering of the Greek to be, *When thou art suspected or questioned with respect to the Plenitude of thy Power, thou displayest it, or givest them a Specimen of it; and as to such as know thy Power, (ceux qui connoissent vostre toute puissance, according to the Comment of Messieurs du Port Royal) and yet act in Defiance of it, thou convincest them of their Boldness.* And thus Grotius and Junius understand ἀπιστέμελον in this Place, and the Vulgate, which renders *virtutem ostendis tu, qui non crederis esse in virtute consummatus—Et horum qui te nesciunt, audaciam traducis;* from a Copy which read ἐκ εἰδός. This latter Clause of the Vulgate, though the least perfect, is followed by Coverdale's Version; and from this Authority Dr. Grabe seems to have inserted *et* in his Edition, though it is not in the Alexandrian MS. nor in the other Greek Copies, nor indeed necessarily wanted.

Ver. 18. *But thou, mastering thy Power, judgest with Equity, and orderest us with great Favour.*] The Sense of this Place in our Ver-

sion is, that God, out of regard to Mankind, waves and over-rules his Power for the more pleasing Work of Mercy; and though the frequent Instances of his Goodness and Loving-kindness are usually requited on Man's Part with Baseness and Ingratitude, yet does not the Greatness of his Majesty urge him to sudden Revenge, nor the Sense of his injured Prerogative prompt him to an immediate Resentment. Accordingly, Punishments are called by the Prophet his *strange Work*, *Isai.* xxviii. 21. *i. e.* they are what God is not inclined to inflict, they are disagreeable to the Benignity of his Nature, and such Acts as Mens Sins constrain him, as it were, to exercise. The following Reflexion of the very learned Dr. Jackson upon this Passage of our Author is so judicious, that it needs no other Light. "To derogate from God's Power is dangerous, and to compare the Prerogatives of the most absolute Princes with his is more odious; yet this Comparison may safely be made, that God doth not more infinitely exceed the most impotent Wretch on Earth in Power and Greatness, than he doth the greatest Monarch the World hath, or ever had, in Mercy, Justice, and Loving-kindness—Nor is his Will the Rule of Goodness, because the Designs thereof are backed by infinite Power, but because his Holiness doth so rule his Power, and moderate his Will, that the one cannot enjoin or the other exact any thing but what is most consonant to the strictest Rules of Equity—Bad therefore was the Doctrine, and worse the Application or Use which *Anaxarchus* would have gathered from that hieroglyphical Device of Antiquity, wherein Justice was painted as *Jupiter's* Assessor. It did not mean, as that Sophister interpreted it to *Alexander*, that the Decrees of great Monarchs are always to be reputed Oracles of Justice, and that their Practices are never unjust; nor that omnipotent Sovereignty alone would justify the Equity of all his Decrees, who was subject to Rage and Passion, but that Justice was always ready to mitigate and temper his Wrath with Equity. The true *Jehovah*, as he needs no sweet Tongue to moderate his Anger, so hath he need of no such Sophistry to justify the Equity of his Decrees." *Tom. II. p. 66.* I shall only add, that *δυνατός* in the Original, which our Translators and those of the Geneva Bible render *mastering thy Power*, hath been considered by others as a Title only, the same as *Lord of Might*, or *Lord of Power*, as Coverdale and all the other ancient Versions understand it; and Calmet renders in like manner, *O Dominateur Souverain.* St. Austin's Sense is the most elevated, *Dominus Virtutum*, as if it was the same with *Lord of Hosts*, or *Κύριος Σαβαώθ*; or perhaps he may mean *Dominus omnipotentissimus*, as he elsewhere expresses himself, *Confess. Lib. I. c. 4.* a Superlative which seems to carry its own Confutation with it; but should rather be ascribed to his Zeal than Inaccuracy, as if he could never carry his Thoughts or Expressions high

high enough in describing the Infinity of God's Attributes.

Ibid. *For thou mayst use Power when thou wilt.*] This Expression falls vastly short of the Sense and Majesty of all the other Versions. The Reading of *Fulgentius* here, who almost transcribes the *Vulgate*, is infinitely more magnificent, and worthy of God, *Subest enim tibi cum voles posse*, i. e. thou only wiltst a thing, and it is done. Nor is the Syriac much inferior, *Si velis, presto est potentia*. The Expression is not much unlike that of the *Psalmist*, *Whatsoever the Lord pleaseth, that does he in Heaven and in Earth, in the Sea, and in all deep Places*. Pf. cxxxv. 6. Where the true Reading, as well as the more sublime, is, *Whatsoever the Lord wills, that he does*, πάντα ὅσα ἠθέλησεν ὁ Κύριος, ἐποίησεν, LXX. This Instantaneousness of the Effect upon the Act of his Will, is finely expressed by St. *Matthew*, θέλω, καὶ αἰσθάνηται, *I will, be thou clean*, c. viii. 3. Nor are the Words of our Author in the Original without their Beauty, πάρεσι σοι, ὅταν θέλῃς, τὸ δυνάσθαι. We have the very same Thought, and even Expression, *Constit. Apost. Lib. VII. c. 35.* σὺ γὰρ εἶ ὁ χρηστὸς ἐν εὐεργεσίαις, καὶ φιλόδοξος ἐν οἰκισμοῖς, ὁ μόνος παντοκράτωρ· ὅτε γὰρ θέλῃς, πάρεσι σοι τὸ δυνάσθαι. κ. τ. λ. *Calmet* seems to understand the Passage in the Sense of our Version, viz. "Thou hastest not, having all Times and "Seasons at thy Command, to suppress the "Infolence of the Wicked, and to punish "the Sinner, because thou knowest they can- "not escape thee, and that thou hast it al- "ways in thy Power to cite them before thee, "and to deal with them according to their "Works. God loses nothing by waiting for "the Repentance of the Wicked, and the "Wicked are no Gainers by the Impunity of "a few Years. The Sovereign Judge will at "length sufficiently compensate for the Slow- "ness of his Proceeding by a heavier Degree "of Punishment."

Ver. 19. *But by such Works thou hast taught thy People that the just Men should be merciful.*] Ὅτι δὲ τὸν δίκαιον εἶναι φιλόανθρωπον, i. e. *Thou temperest all thy Judgments with Mercy and Equity, and by that Mixture of Mercy with Justice thou teachest thy People to shew the same Temper to one another.* St. *Austin's* Observation upon the Sinners of the old World is very pertinent; "God foreknew they would "abuse the Reprieve allowed them, yet he "was so gracious to vouchsafe it to them, "teaching us by this Example, how much it "is our Duty to bear with those whom we "know to be bad Men at present, but un- "certain how long they may continue so: "That we should not be too hasty or rigo- "rous in condemning or punishing them, "since God himself is so merciful as to allot "even to such Sinners as he foreknows will "make an ill Use of his Forbearance, so long "a Space for Repentance." *De Catechiz. Rudib.* As these two Virtues are so intimately united, and have such a strict Relation to each other, we may perhaps not improperly con-

sider them in the following View, as resem- bling *Jacob's* two Wives. Stern Judgment is deformed as *Leah*, but smiling Mercy is as beautiful as *Rachel*; Justice may claim the Privilege of being the First born, but Mercy is always the best beloved. Like Sisters should they lovingly go together, and be mar- ried to the same Man; what the Barrenness of the one wants, the Fruitfulness of the other will supply.

Ibid. *And hast made thy Children to be of a good Hope, that thou givest Repentance for Sins.*] It should rather be, *that thou givest room for Repentance for Sins*,—en leur donnant lieu de faire penitence, says *Calmet*; for God does not give, but accept Repentance; and so the *Vulgate* reads, *Judicans das locum in pec- catis penitentiae*, which *Coverdale* follows in his Version. Our Translators seem not tho- roughly to have considered the Force of the Greek Word; for *δίδωμι* has another Significa- tion, and more agreeable to this Place, i. e. *Thou allowest, permittest Repentance.* See *Act. ii. 27.* Οὐδὲ δώσεις τὸν ὁσίον σου ἰδεῖν διαφθορᾶν· *Thou wilt not allow, or permit, thine Holy One to see Corruption.* The Syriac seems to understand it in like manner, *Filiis tuis spem fecisti: Et concedis* (leg. *bonam spem fecisti, ut concedis*) *penitentiam delictorum*. The Sense of the Passage is, that Men may from the Ex- perience or Observation of God's Forbear- ance to punish, and the Continuance of his Long-suffering to Sinners, presume that God is placable and forgiving, and will not be rigorous in his Proceedings with them; may hopefully promise themselves, that God will favourably accept their sincere Repentance, and the Com- pensations of unfeigned Sorrow and Contri- tion, which they offer in lieu of the exact Performance of their Duty, and that at length their Guilt will be attoned by the truest Sin- Offering they can present. This Considera- tion carries a pleasing and encouraging Hope with it. If God indeed judged his Creatures with the utmost Rigour of his Justice, how should even his own Children presume to hope for Pardon, or to be justified before him? But when he sheweth such Clemency towards his Enemies, what may they not then hope for, from a God so full of Goodness and Mer- cy? And can the Faithful have any greater Encouragement to have Confidence towards God, and assure their Hearts before him?

Ver. 21. *With how great Circumspection didst thou judge thine own Sons, unto whose Fathers thou hast sworn, and made Covenants of good Promises?*] The Sense seems necessa- rily to require, that this should be read in the Future Tense, *With how great Circum- spection wilt thou judge or punish thine own Children?* &c. which is the Rendering of the *Geneva Bible*. This is confirmed by the *Ara- bic Version*, which reads *sane* (leg. *sine*) *omni rigore Et profundissima penetratione judicabis filios tuos*. Hence it seems probable, that the true Reading of the Greek is, μετὰ πόσης ἀνε- ξίας ἐκείνης τὰς ὑψὺς σου, and not ἐκείνης, as the printed Copies in general now read. The Sense

Sense of this and the foregoing Verse is, "that, if thou didst shew so much Patience towards the Canaanites, ὁφειλομένους θανάτῳ, who through Sins were worthy to die, as Coverdale renders, and had forfeited not only their Land, but their Lives to thy Justice; with how much more Wariness and Caution wilt thou punish thine own People the Jews, with whose Fathers thou entrest into Covenant, and made to them therein goodly and precious Promises?" for so I choose with the antient Versions to render *Covenantants of good Promises*, in the latter Part of *ψ. 21*. See the like Expression, *Ephes. ii. 12*.

Ver. 22. *To the intent that when we judge, we should carefully think of thy Goodness, and when we ourselves are judged, we should look for mercy;* i. e. when we reflect upon the Difference thou hast made between us and our Enemies, it should teach us to remember the Example of thy Goodness and Long-suffering, when we judge or punish others, and to imitate it by treating them in the same tender and compassionate manner. This is the Sense of the Arabic Version, which reads, *ut, cum judicamus, de tua simus bonitate solliciti, eamque imitemur*—And when we ourselves are punished, we are taught and encouraged by happy Experience, to put our Trust in thy Mercy (so Coverdale renders) and to expect a gracious Deliverance from our Troubles.

Ver. 23. *Wherefore, whereas Men have lived dissolutely and unrighteously, thou hast tormented them with their own Abominations.* Such therefore of thy Enemies as lived unrighteously, ἀδικῶς, and not ἀδίκως, as most Copies have it, in a foolish senseless Way of Life, ἐν ἀφροσύνῃ ζωῆς, (which our Version expresses but indifferently by *Dissoluteness*, and Coverdale's by *Ignorance*) having their foolish Hearts darkned, as St. Paul, speaking of such Idolaters, *Rom. i. 21*. expresses it, *them didst thou torment with their own Abominations*. The Word ἐδολύμα sometimes signifies the false Object of Worship, and sometimes those abominable Sins and filthy Practices which were notorious and customary in the Mysteries of the Idol Worship; so that these Words may refer in a larger Sense to the Enormities and detestable Sins practised in the Heathen τελεταί, and hidden Mysteries. See *c. xiv. ψ. 24, 25, 26. 2 Maccab. vi. 4*. and that God, as a just Punishment for such Wickedness, tormented them with their own Abominations, i. e. gave them up to a reprobate Mind and vile Affections. See Bishop Fell on *Rom. i. 26*. But if Abominations be taken in the first Sense, as signifying false Objects of Worship; it will be proper to enquire what they were, and who were guilty of such Worship. The Worship referred to in this Place, is that of vile Beasts and senseless Animals; and the guilty Persons must be either the Canaanites mentioned in the foregoing Part of the Chapter, or the Egyptians. Those who apply this Passage to the Canaanites, understand it of their being tormented by Hornets, *ψ. 8*. as a just Punish-

ment, and perhaps too εἰς ἐμπαιγμὸν, for their ridiculous Worship. For the Philistines, and in all appearance, says Calmet in loc. the Canaanites too, worshipped Flies, the God Baal-zebub, particularly the people of Ekron or Accaron; see *2 Kings i. 2*. where the LXX read Μῦαν Θεὸν Ἀκκαρών. Josephus and Greg. Nazianzen confirm the same; see also Selden *De Dis Syris Syntag. II. c. 6*. who says, the Name of this God was Baal-zebub, Θεὸς Μῦα, Deus Musca; and afterwards called Βεελζεβὺλ, Deus Stercoræus, by way of Derision; see Piscator and Drusius in *Matt. x. 25*. and Leigh's *Critica Sacra*, p. 60. That religious Rites were paid to Flies in the Temple of Apollo Aëlius, see *Ælian. De animalibus, lib. II*. Grotius and Spencer think the Author returns here to the Egyptians and their Abominations, mentioned *c. xi. ψ. 15, 16*. And indeed it must be confessed, that this and the following Verses, to the End of the Chapter, resemble the Argument there very much, and would come in better in that Place, if that was any Authority for such a Transposition: For the mixing and confounding the Canaanites and Egyptians together in different Parts of the Chapter, without any certain Mark of Discrimination, renders it obscure, and, without great Care, scarce intelligible. As applied to the Egyptians, the Sense is, that as they worshipped Beasts, God punished them by a Variety of living Creatures.

Ver. 24. *And held them for Gods, which even among the Beasts of their Enemies were despised.* Θεὸς ὑπολαμβάνοντες τὰ καὶ ἐν ζωῶσι τῶν ἐχθρῶν ἄτιμα, i. e. according to the common Acceptation of this Place, they worshipped such Beasts as were despised and laughed at by their Enemies, the Hebrews, who in their Sacrifices offered some of those very Beasts which they worshipped as Gods; which, in the Opinion of some learned Men, was purposely ordered and appointed to guard the Israelites against this Idolatry. See Spencer *De legg. Hebr. Tom. I. p. 298*. But probably our Translation here is wrong, and ἄτιμα τῶν ἐχθρῶν should be neither rendered, *such Beasts of their Enemies as were despised*, nor *such Beasts as were despised by their Enemies*, as Grotius, not without some Violence, expounds the Greek; but, *they held for Gods despicable and mischievous Beasts*, such as Dogs, Cats, Wolves, Serpents, Crocodiles, Hippopotami, and other the most odious Creatures, which the Poet justly calls *Portenta*. See Note on *c. xi. ψ. 15*. as fit only to inspire Horror. There is the like general Charge, *c. xv. 18*. and τὰ ζῶα τὰ ἐχθιστά are mentioned as the Objects of their Worship. The Manner of Expression indeed by two Adjectives may seem particular; but this Construction is not unusual in the Greek Language, and is equivalent to ἄτιμα καὶ ἐχθρά. Nor am I singular in this Interpretation; Calmet understands the Words in the same manner, *c'est à dire, les animaux les plus vils, les plus méprisables, & les plus ennemis de l'homme*. Com. in loc.

Ver. 25. *Therefore unto them, as to Children without the Use of Reason, thou didst send a Judgment to mock them.*] Calmet understands this of the *Canaanites*, that as they fell into the most childish and ridiculous Errors, by transferring that Honour, which is due to God only, to despicable Animals, such as are described *Ezek. viii. 10.* which the *Israelites* are supposed to have taken from the *Phœnicians* or *Canaanites*, God sent upon them in like manner Chastisements seemingly as ridiculous, even an Army of Wasps, to attack, pursue, and destroy them. And the like may be observed of the *Egyptians*, that God treated them as Children whom they resembled so much in their Folly; for as they pursued Flies and little Insects, so these went after *κνώδαλα εύτελη*, and were chastised with a suitable Punishment. At first he played with them, as it were, sending a Company or Swarms of inconsiderable Flies, *Exod. viii. 21.* dallying with them by mock Judgments, in comparison; for so I understand *τὴν κρίσιν εἰς ἐμπαιγμὸν* and the Author seems to exemplify this Play by a *Paronomasia*, or a correspondent allusion in the original Words, *διὰ τὸ πᾶσι παίζειν τὴν κρίσιν εἰς ἐμπαιγμὸν ἐπεμψας*. But *Philo* calls such Idolaters by a more odious Name than Children, *bestias obambulantes sub humana specie*. This Judgment is by the *LXX* styled *κινόμηναν*, *Exod. viii. 21.* *Pf. lxxviii. 45.* as if a particular Species of tormenting Flies was meant; but this, in both Places, is a corrupt Reading; the true one is indisputably *κοινομῆαν*. *St. Jerom* accordingly reads *Canomyiam*, and explains it by, *omne genus muscarum*, and so do the other *Latin* Versions. *Aquila*, in both Places, renders it *παμμῆαν*, and so the learned *Usher* understands it, calling this Plague *muscarum* & *aliorum insectorum colluvies*, *ad A. M. 2513.* See also *De Muis* on *Pf. lxxviii. 45.*

Ver. 26. *But they that would not be reformed by that Correction wherein he dallied with them, shall feel a Judgment worthy of God.*] This Verse may be understood either as a moral Reflexion with respect to Sinners in general in the future Tense, “that such as will not “be reformed by those gentle Methods where- “in God may be said only to dally with them, “shall afterwards feel a heavier and much “sorer Vengeance:” And this is the Sense of the *Greek*, and of the *Syriac* and *Arabic* Versions; or it may respect the Persons mentioned in the foregoing Verses, that they having slighted God’s milder Punishments, at length experienced a Judgment worthy of God. *Dignum Dei* [leg. *Deo*] *judicium experti sunt*, says the *Vulgate*, which *Coverdale* fervently follows even in this Mistake, *they felt the worthy Punishment of God.* *Grotius* says, that *παράκλησιν*, which is the Reading of some Copies, is the true one, and that the present Tense is used for the *Præteritum*. In this latter Sense the Observation holds true with respect to the *Canaanites*; for such of them as were not affected, nor brought to a right Sense by the Plague and Persecution of Hornets,

suffered much sorer Calamities afterwards in the Wars, which *Joshua* waged against them, and by their final Extermination. As applied to the *Egyptians*, the Remark is as just; at first God visited them with Plagues, that were rather noisome than destructive to them, (for we do not read of the Death of any useful Creatures, except Fishes, till the Plague of the Murrain) but these had little or no Effect upon them; for *Pharaoh*, as *Dr. Jackson* expresses it, *Tom. III. p. 204.* behaved himself under them like a proud and wanton Humourist, and was still for experiencing a greater Variety of them; God therefore visited him with more, and more grievous Plagues, and at length terribly completed his Vengeance, and filled up the Measure of their Punishment, by those two unparalleled Judgments, the Death of their First-born, and the Destruction of *Pharaoh* and all his Host in the Red Sea.

Ver. 27. *For look for what things they grudged when they were punished, (that is) for them whom they thought to be Gods; (now) being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme Damnation upon them.*] Our Translation here is so confused and so clogged with *Parentheses*, that it is very difficult to come at the true Sense of this Place; and as no Light is afforded us either from the old Translations, Oriental Versions, or Commentators, we must have recourse to the *Greek* Text itself, and from thence, obscure as it is, endeavour to find out the Author’s Meaning. The present Reading of the *Greek*, according to all the Copies, is, *ἐφ’ οἷς γὰρ αὐτοὶ πάγοντες ἡγανάκοντες, ἐπὶ τέτοις εἰς ἰδόντων Θεῶς, ἐν αὐτοῖς καταζήμενοι, ἰδόντες ὅτι πάσαι ἡγεγνίτο εἶδέναι, Θεὸν ἐπείγνυσαν ἀληθῆ διὸ καὶ τὸ τέρας τῆς καταδίκης ἐπ’ αὐτοῖς ἐπῆλθε.* The *Vulgate* renders, *In quibus enim patientes indignabantur, per hæc quos putabant Deos, in ipsis cum exterminarentur, videntes illum quem olim negabant se nosse, verum Deum agnoverunt, &c.* This is very obscure; *Junius* is still more unintelligible, *Nam de quibus illi, quum perpeterentur mala, cum indignatione erant solliciti, de iis, inquam, quos putabant Deos, quum se iisdem puniri viderunt, verum agnoverunt Deum, &c.* *Vatablus* renders much more clearly, *Iis ipsis rebus quas passi sunt indignabundi Chananæi, cum per ea quæ ut Deos colebant punirentur, tandem suo malo agnoverunt verum Deum esse, quem ante negabant se nosse. i. e. The Canaanites being displeased and angry at what they suffered, when they were punished by those Animals whom they thought to be Gods, at length being made sensible by their Misfortunes, acknowledged there was a true God, &c.* This is very intelligible, and comes near the true Sense: But I cannot help observing, that *Vatablus* omits *ἐν αὐτοῖς*, and *ἰδόντες*, which immediately follow, and are the very Words which occasion all the Obscurity in the Original and the other Versions, as they now stand. I have therefore been tempted to suspect that there is some

some mistake in them, and that the true Reading probably is, *ἐαυτοὺς καταζουχῶντες ἰδόντες*, or *ἐν αὐτοῖς καταζουχῶντες ἰδόντες*; and my Reasons are as follow: 1. The *Bishops* and *Geneva Bible* both render, *when they saw themselves punished by them*. 2. *Junius*, who in the other Part of the Verse follows the *Greek* literally, renders, *quum se iisdem puniri viderunt*. 3. *Calmet*, and the *Port Royal Comment*, explain it in this manner, *se voyant avec douleur tourmentez & exterminiez*, &c. The Sense then of the first Part of the Verse I take to be this: "For whereas when corrected only they were displeased and angry, seeing themselves yet more severely dealt with, and punished in good earnest by, or upon account of those whom they thought to be Gods, they acknowledged the true God, whom before they denied to know, &c." The next Difficulty lies in rendering τὸ τέρμα τῆς καταδίκης by *extreme Damnation*, it might have been better translated, *the utmost Extent of Judgment*, or *the severest temporal Judgment or Punishment*; (though *St. Austin* on *Pf. ix.* quoting this Passage, understands it strictly) but I take it to be no more than ἀξία Θεῷ καίς in the Verse before, as opposed to παιγνία ἐπιτιμῆσεως, *slight Corrections*, which they were displeased with: But when it came properly to Punishment, when they saw themselves καταζουχῶντες, then they were awakened to an Acknowledgment of the true God, who had thus punished them; and therefore it was that this last and most effectual Method was taken with them; διὸ καὶ τὸ τέρμα τῆς καταδίκης ἐπ' αὐτοὺς ἐπῆλθε, i. e. *when the Dailings of Correction would not do, Punishment in full measure was given, which had the Effect*. This Divine Vengeance, when it fell so severely upon them, made them open their Eyes; when they saw and felt it, then, and not before, they acknowledged him to be the true God, whom before they denied to know; and therefore, or for this End and Purpose that they might acknowledge him, were they thus severely visited; not only anathematized and exterminated, but *internecione deleti*, as *Grotius* renders, *cut off with an utter and final Destruction*. Comm. in loc. This is spoken in Vindication of the Justice of God, who does not punish particular Persons or Nations, without weighty Reasons, and previous Notices of their Danger. This extreme Severity therefore was at length necessary, that those who had continued in wilful Blindness and incorrigible Obstinacy, and so were without Excuse, might be convinced and made thoroughly sensible, that they had brought this damnation upon themselves, for not discovering all the while the true God, when they had such awakening Means afforded them for that Purpose. And thus I think a pretty good and consistent Sense may be fetched from this Verse, which has none at all, or a very obscure one, according to our Version. *Calmet* understands this of the *Canaanites*, "That seeing themselves persecuted, afflicted, tormented by Hornets, which they regard-

ed as Deities, and from whom they expected Favour and Protection, they were at length forced to acknowledge the God of the Hebrews for the only true God." Not that they actually on this account turned from their Idolatry, but, notwithstanding the Force of inveterate Prejudice, were obliged to own the Superiority of the God of *Israel*, and by consequence that the little Animals they worshipped were contemptible, less than nothing, and their Religion gross Superstition. *Junius*, and many others, apply it to *Pharaoh* and the *Egyptians*, who could insolently say, when the Hand of God lay not very heavy upon him, *Who is the Lord that I should obey his Voice? I know not the Lord, neither will I let Israel go*, *Exod. v. 2.* But when he and his People were visited by a Succession of Plagues and Judgments, and the Land was corrupted by the grievous Swarms of Flies, he as remarkably relents, and gives them leave to go and offer Sacrifice to the Lord their God, *Exod. viii. 25.* But as there is no Authority in History, that the *Egyptians* worshipped the very Insects, or Animals, that God plagued them with, and as this Author particularly mentions their being *tormented with their own Abominations*, διὰ τῶν ἰδίων ἐδελυγμάτων; I am inclined to think with *Calmet*, that the *Canaanites* are rather here meant, and that they are spoken of through this whole Chapter.

C H A P. XIII.

The ARGUMENT.

From the mention of the barbarous and idolatrous Rites of the *Canaanites*, expressed in the former Chapter, the Author takes occasion to treat of Idolatry in general, its Introduction and Origine; of the Vanity, Folly, Impotence, or rather Nothingness of Idols, and the mischievous Effects attending such a Worship. He distinguishes Idolatry into three sorts, that of the heavenly Bodies; Images of deceased Princes, Heroes, and Benefactors, and living Brute Animals. The first sort he treats of in the beginning of this Chapter to *ψ. 10.* and from thence, to the end of the fifteenth Chapter, he considers the two other. Nor is this a Digression or Deviation from his principal and main Design, which is to exalt Wisdom, Piety, and true Religion, and to excite a Love and Regard for them in all, especially Princes and great Men. And can this be done more effectually, than by shewing the Folly and Illusion of Superstition, exposing the false Objects of Worship, and pointing out the Mischiefs and unhappy Consequences, which a Forgetfulness or Ignorance of the true God leads Men to?

Ver. 1. Surely vain are all Men by Nature who are ignorant of God.] Ματαίοι μὲν γὰρ πάντες ἄνθρωποι φύσει, οἳ παρὲν Θεῷ ἀγνοῦσι. That Idolaters are called vain Persons in Scripture is beyond Dispute; see *2 Kings xvii. 15.* *Rom. i. 21.* But how are we to understand vain

vain by Nature? I think, if this be the true Reading, it either means, that such Men are naturally weak and senseless who are ignorant of God, or that they are foolish who cannot by the Light of Nature make a Discovery of him. But perhaps φύσις may be a Mistake here, for neither the *Vulgate* nor *Oriental Versions*, nor *Coverdale's* Translation, take any notice of it; possibly the original Word was εἶσι, which they all agree in, and retain. And the true Reading of the whole Sentence in the *Greek* may be μάταιοι μὲν γὰρ πάντες ἄνθρωποι εἰσι, οἵσπερ ἦν Θεὸς ἀγνοῖα. *Calmet* seems to understand by μάταιοι, insignificant, unprofitable, in the Sense that Vanity is used by *Solomon* in the Book of *Ecclesiastes*. His Reflexion upon this Place, *Comm. in loc.* is too just and useful to be omitted: "Without the Knowledge of God, which is the first Principle of Wisdom, Truth, and Religion, all Men, even the greatest, are Vanity and nothing, all Science is but Darkness, all Philosophy Error and Delusion. Hence *St. Paul* renounced all other Knowledge, and determined to know nothing but *Jesus* and him crucified, 1 *Cor.* ii. 2. It was the superior Excellency of Divine Knowledge, which best discovers the Nature of God, that induced *Justin Martyr*, after having tried all the Sects of Philosophers, and entered into all sorts of human Learning, to relinquish them as unsatisfactory: He was at length convinced, that there is no Wisdom, Science, or Philosophy, complete and perfect, without the Discovery, Knowledge, and Worship of God." *Dial. cum Tryph. in init.*

Ibid. And could not out of the good things that are seen know him that is.] Τὸν ὄντα, i. e. the sovereign Being, the only Being, or Being itself. In the first Revelation which God makes of his own Being, he entitles himself, *I am that I am*; by which Name the great Creator does in a manner exclude every thing else from a real Existence, and distinguishes himself from his Creatures, as the only Being, which truly and really exists. The ancient *Platonic* Notion agrees with this Revelation which God has made of himself; for there is nothing, according to that, which in reality exists, whose Existence, as we call it, is pieced, or made up of past, present, and to come. He only properly exists, whose Existence is entirely present. Hence *Plato* calls God τὸ ὄν, in *Timæo*, which probably he borrowed from *Moses*, *Exod.* iii. 14. and *Justin Martyr*, who once embraced that Philosophy, has often the same Expression. By knowing God, is not barely meant that there is a God, but the Discovery likewise of the Excellence and Beauty of his Perfections, his Goodness, Wisdom, and other Attributes, which the visible World every where proclaims; for in all Creatures there are such lively Marks and Tokens of them, that from thence we may form some, though imperfect, Idea of the inexpressible and infinite Perfections that are in God. For the whole Extent of that which

may be known of God, the τὸ γνωστὸν τῷ Θεῷ, as *St. Paul* calls it, *Rom.* i. 19, 20. is manifest in the Creatures, and the invisible things of God, even his eternal Power and Godhead, are clearly seen in them. *St. Basil* therefore very justly calls the World, Θεογνωσίας παιδευτήριον, the very School where the Knowledge of God is to be learnt. And *Clemens Alexandrinus*, the Book in which we read God, using the same expressive Metaphor, *Strom.* 6. This Knowledge of the Deity from the Works of Nature, is what some call natural Theology, and others, the Ascent of the Soul to God by the Scale of the Creatures. Nor would any Injury be done to the Sense, if, instead of τὸν ὄντα, we read τὸν δόξα, i. e. and from the good things they saw could not trace out the God that gave them; for thus ἀγαθὸν and δόξα answer to one another, as ἔργον and τεχνίτην do in the following Line.

Ibid. Neither by considering the Works, did they acknowledge the Workmaster.] The Knowledge of God was no difficult Discovery, and therefore Ignorance of him was not only surprising, but inexcusable; for a Man need only lift up his Eyes to Heaven, and view the beautiful Order and regular Motions of the celestial Bodies, to be convinced that there is a wise Author of Nature, who at first created, and still preserves this System of things. *St. Cyprian* therefore very justly observes, hæc est summa delicti nolle agnoscere quem ignorare non possis. *De Idol. vanit.* But that of *St. Chrysostom* comes nearest this Writer, ἐποίησεν ἔργον ὁ Θεός, ἵνα θαυμάσας τὸ ἔργον προσκυνήσας τὸν δεσπότην, κ. τ. λ. Cælum condidit Deus ut opus admirans dominum adorares: at alii, conditore relicto, cælum ipsum adorarunt, id vero propter eorum ignaviam & insipientiam accidit. *Hom.* 25. *De diabolo tentatore.* Thus *Cicero* expresses the natural Sense of Mankind on this Head: Cum videmus speciem primum candoremque cæli, deinde conversionis celeritatem, tum vicissitudines dierum atque noctium, commutationesque temporum quadripartitas, eorumque omnium moderatorem solem, lunamque, & stellas eosdem cursus constantissime servantem; hæc cum cernimus, possumusne dubitare quin his præsit aliquis effector? *Tuscul. Quæst. lib. I.* But it would be almost endless to transcribe the many Passages that occur in his Works upon this Subject, particularly in his Book, *De Nat. Deorum.*

Ver. 2. But deemed either Fire.] It is certain there were some among the Heathen who worshipped universal Nature, or the System of the material World, as an entire Object, and made God and Nature to be the same; see *Pliny's Nat. Hist. lib. II. c. 7.* And others who worshipped particular visible and useful Parts of it, which was the more general, the chief of which are enumerated by this Writer; and the first is the Element of Fire. That this was the prevailing Worship in the Eastern Countries among the Persians and Chaldeans, see *Pocock's Spec. hist. Arab. Hyde De relig. vet. Pers. Strabo, lib. XV.* *Seiden* observes: Tametsi multi Persarum Dii, tamen ante

ante omnes ignis ab eis cultus, & in omni sacrificio eum imprimis invocabant. Syntag. II. cap. 8. And a little after, to shew the very ancient Worship of Fire among the Chaldeans, he says, that the Rabbins, by Ur of the Chaldees, Gen. xi. 31. understand their God Fire; and that, according to Maimonides, it means, terra deserviens igni. This he takes to be the God of Nahor, Gen. xxxi. 53. and the chief among the strange Gods worshipped in Chaldaea during Abraham's Abode there, Job. xxiv. 2. We read also of Horses and Chariots consecrated to the Sun by some of the Kings of Judah, 2 Kings xxiii. and of twenty-five Apostates, that worshipped the rising Sun towards the East, even in the Temple of the Lord, Ezek. viii. 16. The Eastern Nations worshipped Fire as the Cause of Light, and the Sun in particular, as being, in their Opinion, the perfectest Fire, and causing the perfectest Light. For this Reason, in all their Temples, they had Fire continually burning upon Altars erected in them for that Purpose, and before these sacred Fires they offered up all their publick Devotions, as likewise they did their private ones before Fires in their own Houses, Prid. Connect. Part I. B. 3. As Fire among these Nations was a Symbol of the Sun, so the Sun itself probably was a Symbol of God, as being thought the most perfect Emblem of his Divinity, and to convey the most lively Idea of the Power, Beauty, Purity, and Eternity of God; but at length this expressive and noble Symbol was misunderstood and abused, and the Worship transferred to the Sign itself from the Being represented by it. Vulcan and Vesta, in the Pagan Theology, originally meant nothing but Fire. Thus Ovid:

Nec tu aliud Vestam, nisi vivam intellige flammam.

And the Name itself the Learned have derived from *Ignis*. At length it was made one of the *Dii Penates*, and uncommon Honours decreed to it by the Appointment of Numa Pompilius.

Ibid. Or Wind.] The four principal Winds were esteemed as Gods by many People, by others particular Winds were acknowledged as such. The Gauls worshipped the Wind *Circius*; and, according to Seneca, Augustus when in Gaul dedicated a Temple to it, Nat. Quæst. lib. V. c. 17. The Egyptians adored the Symbols of the *Etesian* and *Southern Winds*, which were most beneficial to them, and of the utmost Consequence with respect to the Overflowing of the Nile. The Worship paid to the Winds seems in general to have sprung from an ancient Tradition, that the Winds were governed by Angels set over them, and ruling in them. From what Virgil says of *Æolus's* presiding over the Winds, *Æneid.* lib. I. it appears that this Notion is very ancient; so that it is no wonder that in the symbolical Learning and Theology of the Eastern Nations, intelligent Beings, or Angels, should be introduced as commanding and directing them. The Targum on 1 Kings xix. 11. as

quoted by Lightfoot, expressly mentions the Angels of the Winds.

Ibid. The Wind, or the swift Air.] ἡ πνεῦμα, ἡ ταχὺν αἴερα. Grotius understands this quite contrary to our Version; by πνεῦμα he understands the Air, and by ταχὺν αἴερα, the swift Wind; where it is observable, that he applies the Epithet to the Wind, rather than the Air. The Arabic Version renders in like manner, sed ignem, aut rapidos ventos, aërem, aut astrorum orbem, &c. as if the original Reading was ἡ πνεῦμα ταχυκόν, ἡ αἴερα. And indeed Swiftness is the known Epithet of the Wind; hence we meet with the Wings of the Wind in Scripture, to denote their Rapidity. Hence probably the Egyptians made Birds the Symbols of the Winds, as esteeming them the most natural Emblems, upon account of the great Swiftness with which they cross the Air. But Swiftness does not seem always to belong to the Air, as such, the State of which varies according to its Qualities. If indeed we understand by the Air, the *Æther*, or that fine, fluid, agitated, and most subtile Part, which permeates the Pores of all Bodies, and is supposed to be the Cause of all Motion and Fermentation, which anciently the Heathens called *Zeus* or *Jupiter*, ταχὺν in this Sense will not be improper. But it is generally taken here to signify the Clouds; and this Juno, for so the Ancients called the grosser Air, was not without her Adorers and Votaries. Even Socrates is accused in the Poet for worshipping the Clouds, Aristoph. in Nub. and Juvenal charges the Jews with the same Folly:

Nil præter nubes, & cæli Numen adorant.
Sat. XIV.

Coverdale's Version makes the Wind, or the swift Air, to be the same, Some toke the Fyre, some the Wynde or Ayre . . . for Goddes.

Ibid. Or the Circle of the Stars.] i. e. the Constellations, according to Calmet and Grotius; by which some understand the Pleiades, others the Constellations in the Zodiac, called here, from the Asterisms in it and its glorious Figure, the starry Circle; many of which are known to have been worshipped particularly by the Egyptians. Selden seems to have been of this Opinion, *Ægyptiis priscis Dodecatemoria signifieri* θεοὶ βυλαῖοι, seu *Dii Consiliarii, Planetæ vero lietores, qui accensi Solis consistorio adstant, censebantur.* Teste vetere ad Apollonii Rhodii Argonauticon IV scholiaste. Seld. De cult. extran. primord. cap. III. But as the Article is wanting before κύκλον, it may as well mean some other Groupe of Stars. This was a very ancient Idolatry, and spread farther than most other Superstitions. The Israelites are in Scripture often charged with paying their Adoration to the Host of Heaven, i. e. to the Stars, of whom the Sun and Moon were esteemed the Leaders, which they seem to have fallen into by the Infection of the neighbouring Nations. This Worship sprung from an early Notion, that the Stars were Tabernacles or Habitations of Intelligences, which animated those Orbs in the same manner as

the Soul of Man animates his body, and were the Causes of all their Motions. But the Planets being nearest to the Earth, and generally looked upon to have the greatest Influence on this World, the Heathens made choice of these, in the first place, for their Gods. Hence we find *Saturn, Jupiter, Mars, Apollo, Mercury, Venus, and Diana*, to be first ranked in the Polytheism of the Ancients, as being their first and principal Deities. See *Prid. Connect. Part I. Book 3. p. 140. Fol. Edit.*

Ibid. Or the violent Water.] The Heathens had likewise a Multitude of Sea and River Gods, as *Oceanus, Neptune, Thetis, Triton, Nereus, &c.* Homer speaks of the Rivers of *Troy, Simois and Scamander*, as two Deities. It is certain that the *Egyptians* esteemed the *Nile* as their God, calling it *ὁ ἱερώτατος Νεῖλος*, and that they worshipped the Water, above the other Elements, as being, in their Opinion, the Principle of all things. Hence, says *Philo*, God first smote their Water, and turned it into Blood, *De vit. Mos. lib. I.* *Suidas* humourously tells the Story of a famous Contest between the *Chaldeans* and *Egyptians* about the Strength and Power of their respective Deities, Fire and Water, in *voce Κάνωπ*. See also *Shaw's Travels*, where it is related; and *Gregory's Notes*, p. 222. *Tully* has in few Words comprised the several Objects of false Worship, *Erat persuasum etiam solem, lunam, stellas omnes, terram, mare, Deos esse.*

Ibid. Or the Lights of Heaven to be the Gods which govern the World.] The Sun and Moon were worshipped in different Places by very different Names; see *Vossius de Orig. Idol. lib. II. c. 5.* It was the Sun whom one Country worshipped under the Name of *Baal*, another of *Chemosh*, and others of *Mithras* and *Osiris*, which last was the Name given to it by the *Egyptians*, among whom the Sun was worshipped in the famous City of *Heliopolis*, which probably took its Name from thence, *Macrob. Saturn. lib. I.* The Moon was likewise worshipped under different Names, as *Hecate* and *Diana*; the same was most probably the *Egyptian Isis*, the *Affyrian Astarte*, or *Astaroth*, and the *Greek Ilithyia*. *Egypt* was early infected with Idolatry, especially of the Sun and Moon, as appears from *Diodorus Siculus*, and *Lucian De Dea Syria*. Though it is more probable that *Babylon* was the Mother of this kind of Idolatry, and from thence the Contagion spread through *Egypt, Affyria, Phœnicia*, and other Parts of the World. The Sun was the most glorious Object that ravished the Eye, and it shewed itself no where more gloriously than the Plains of *Chaldæa*. Some learned Men think that the Tower of *Babel* was consecrated by the Builders to the Sun, as the most probable Cause of drying up the mighty Waters, *Tenison on Idol. c. IV.* who acquaints us from *Julius Firmicus*, that the *Egyptians* expressed their Devotions to the Sun in this Form: *Sol Opt. Max. mens mundi, dux omnium princepsque.*

Ver. 3. *With whose Beauty, if they being delighted took them to be Gods, let them know*

how much better the Lord of them is; for the first Author of Beauty hath created them.] *Coverdale's* Version of this Place seems preferable, though they had such Pleasure in their Beauty, that they thought them to have bene Goddesses: yet shulde they have knowen, how much more fayrer he is that made them, for the Maker of Beauty hath ordered al these thynges, *γενεσιάρχης*, the Original, the Founder, the Parent of Beauty hath created them, *ipsamet naturæ pulchritudinis origo*, says the *Vulgate*; nor does *St. Austin* express this Word amiss by *Pulchritudo pulchrorum omnium: Confess. lib. III. cap. 6.* *Plato*, who himself calls these glorious Luminaries, *μέγαλοι Θεοί*, says, that the *Greeks* formed the Word *Θεός* from the Verb *θεῖν*, in *Cratyl.* for looking up to Heaven, and considering the Brightness and Glory of the celestial Bodies, running their several Courses with the most wonderful Harmony and Order, they entertained in their Minds so very high and exalted Notions of them, that they were tempted even to an idolatrous Worship of them. And other learned Men observe, that they gave the Name of *κόσμος* to the World, from observing the Beauty and Ornaments of it. *St. Jerom Comm. in Jon. c. i.* *Cæsar* assigns this as the Reason of the *Germans* worshipping the Host of Heaven, *Germani Deorum numero eos solos ducunt, quos cernunt, & quorum aperte opibus juvantur, Solem, & Vulcanum, & Lunam. Lib. VI. De bello Gal.* It is generally agreed, that the Worship of these Luminaries was the first Idolatry; it is certain that the only kind of Idolatry mentioned in the Book of *Job*, and therefore we may presume of all others the most ancient, is the Worship of the Sun and Moon; *If I beheld the Sun when it shined, says that holy Writer, or the Moon walking in Brightness, and my Heart hath been secretly enticed, or my Mouth hath kissed my Hand* (in token of Adoration, and from whence indeed the very Term itself is derived; see *Selden De cult. extran. primord. cap. III.*) *this also were an Iniquity to be punished by the Judge, for then I should have denied the God that is above, c. xxxi. 26, 27, 28.* This idolatrous Practice of his Time he opposes, by asserting God to be the Maker of these very Bodies, and that by his Spirit he hath garnished the Heavens, *xxvi. 13.* see *Vossius De Idol. lib. II. c. 5. Sharrock, p. 326.* The Inference of this Writer is very just, that instead of worshipping the heavenly Bodies, which, like those of the intellectual World, were all created by God, and for him, they should rather have concluded that there was a first Cause, the Author and Fountain of that Perfection and Glory, which are displayed in any, or all the Creatures; see Note on the latter Part of the next Verse.

Ver. 4. *But if they were astonished at their Power and Virtue.*] It was a very ancient Opinion, and a received Tradition of Paganism, that the Gods had their Mansions in the *σοῦρα τῶ κόσμου*, or the celestial Bodies, and that the Luminaries of Heaven were all alive and instinct with a glorious and divine Spirit. For the

the Adoration they paid to the Sun and Moon, they paid it not to them, as mere inanimate Bodies, but as Intelligences, or the supposed Habitations of such Beings; which seems evident from this Verse, addressed to the Sun:

Ἡελίος θ' ὅς πάντ' ἐφορεῖ, καὶ πάντ' ἐπακύνει.

We have an Intimation likewise of this Notion in *Virgil, Æneid VI.*

Spiritus intus agit, totamque infusa per artus Mens agitat molem, & magno se corpore miscet.

From this Notion they inferred, that it would be a thing pleasing to the supreme God, to address themselves to him by the Mediation of these glorious Intelligences, which they thought so much nearer to him than themselves, and to have the greatest Influence upon the World. This Conceit, seconded with pretended Revelations and Miracles, said to be done by the *σοιχεῖα*, or heavenly Bodies, in time brought forth Sacrifices to them, and Images of them, by means whereof great Blessings, they thought, might be procured to them through their Power and Influence. *Maimon. De Idol. Thorndike's Epilogue, p. 287.*

*Ibid. Let them understand by them how much mightier he is that made them.] Coverdale's Version is here again preferable, or yf they marveled at the Power and Workes of them, they shuld have perceaved therby that he whiche made these thynges is myghtyer then they. For notwithstanding the regular Courses of these heavenly Bodies, and their dispensing Life and Heat, Health and Vigour to all the Parts and Products of the Earth, yet they should not so entirely have depended upon their Sight, nor have been so far led by their own Imaginations, as to offer an idolatrous Worship to Beings, which a little Philosophy and the Assistance of improved Reason might have informed them, had themselves been made, and consequently were by Nature no Gods. How much rather ought they from the Origin and the Effects of these heavenly Bodies to have concluded and adored the infinite Power and most transcendent Perfections of the great Creator of them, the Father and Fountain of these Lights, from whom they received all that is glorious or beneficial in them, and must therefore be infinitely more excellent? St. Austin has some beautiful Sentiments upon this Head, *si placent corpora, Deum ex illis lauda, & in artificem eorum retorque amorem, ne in his quæ tibi placent, tu displiceas—Hunc amemus, hunc amemus, ipse fecit hæc, & non est longè. Confess. lib. IV. cap. xi. 12.* and in another Place, from the Gifts discernible in the Creatures, he deduces the Perfection of the Giver, *Tu, Domine, fecisti ea; qui pulcher es, pulchra sunt enim; qui bonus es, bona sunt enim; qui es, sunt enim. At nec ita pulchra sunt, nec ita bona sunt, nec ita sunt sicut tu conditor eorum: cui comparata, nec pulchra sunt, nec**

bona sunt, nec sunt. Scimus hæc; gratias tibi. Et scientia nostra scientiæ tuæ comparata, ignorantia est. Confess. lib. xi. c. 4.

Ver. 5. *For by the Greatness and Beauty of the Creatures, proportionably the Maker of them is seen.] The Greek Copies vary here; the Complut. reads, ἐκ γὰρ μεγέθους, καὶ κάλλους, καὶ κλισμάτων ἀναλόγως, κ. τ. λ. which Junius follows, nam ex magnitudine, & specie, ac creatis rebus convenienter, &c. and our Version, with a little Alteration. The Vatican Edition has ἐκ γὰρ μεγέθους καλλονῆς κλισμάτων ἀναλόγως, κ. τ. λ. and thus the Syriac renders, i. e. by the Greatness of the Beauty of the Creatures, the Maker of them is seen proportionably, or by Analogy, by comparing the Creature with the Creator, the Effect with the Cause, as far as the difference is capable of being known, cognoscibiliter, according to the Vulgate, and as the Natures of the Beings compared will admit, which probably is what Junius means by convenienter, and as the Ratio between finite and infinite, if any such could be, will allow. St. Chrysostom quotes this Passage of our Author, and has the following just Reflection upon it; εἶδες τὸ μέγεθος, θαυμάσον τὴν δύναμιν τῆ ποιήσαντος· εἶδες τὸ κάλλος, ἐκπλάγῃ τὴν σοφίαν τῆ κοσμήσαντος.*

Ver. 6. *But yet for this they are the less to be blamed, for they peradventure err seeking God, and desirous to find him.] Coverdale's Version is clearer; notwithstanding they are the lesse to be blamed that seeke God, and wolde fynde hym, and yet mysse. But that of the Geneva Bible is preferable here; but yet the Blame is lesse in those that seeke God, and would find him, and yet peradventure do err. A Comparison is here made between the Worship of the heavenly Bodies, and that of Statues and Images. The former has most to be said in its Defence, though far from excusable, because these Luminaries are glorious and magnificent, have a visible and apparent Beauty, and sensible Virtue, Power, and Benefit issuing from them, and therefore are worshipped for their own sakes, and the Advantages which the World receives from them. But what Merit of any sort is in an Image, or what Pleasure or Profit can be drawn from it? which at best is a Representation only, and perhaps of some Thing or Person in itself worthless or disgraceful. If the Worship therefore of the former is not to be excused, as it follows, y. 8. the Worship of the latter is much more to be condemned, because nothing is a greater Dishonour to God, than to suppose him like the Image of a corruptible Creature, or the Product of Man's Art or Invention. There is this farther to be alledged in mitigation of their Error who worshipped the heavenly Bodies, that the Creatures which they worshipped they looked upon to be eminent Representations of the most glorious Attributes of the Deity: they worshipped the Host of Heaven, because they are visible Representations of his Glory and Eternity; and the Elements, because they represented his benign, sustaining, and*

ubiquitary Presence. *Philo* compares the Adoration of the Sun, Moon, and Stars with other Instances, and particularly with the Worship of Statues and Images, and has the very same Sentiments with this Writer, *peccant proculdubio*, speaking of the former, *dum, posthabito principe, venerantur subditos; minus tamen a recto declinant, quam qui ligna, lapides, argentum, aurum, similesque materias vertunt in statuas & simulachra, &c.*

Ver. 8. *Howbeit neither are they to be pardoned.*] Though there are these mitigating Circumstances in some measure to lessen the Guilt of the Worshippers of the heavenly Host, yet is their Offence very grievous. For, to instance in the Sun himself, which undoubtedly is the most glorious and perfect, what Property has he of Divinity? He is neither self-existent, nor sufficient to continue his own Being. And though he may warm and cherish the Earth, yet can neither of the Luminaries, nor both jointly of themselves, produce either Corn, Grass, or Fruit. It is therefore wisely conjectured by some learned Men, that one Reason why *Moses* in the History of the Creation particularly mentions, that the Fruits of the Earth and the Trees yielding Fruit were produced on the third Day of the Creation, *Gen. i. 11.* and the Sun and the Moon not until the fourth Day, *ψ. 14.* was, to guard against the Worship of them; that Men might not think the Influence of those celestial Bodies to be the Cause of the growing of these Fruits, but the Power and Providence of God; see *St. Ambr. Hex. lib. IV.* and *Philo, Περὶ κόσμου*. For this was a sensible Argument to the *Jews* and others, that these heavenly Bodies which the Heathens paid their Devotions to, were only secondary and instrumental Causes in the Hand of God, and that he could have supplied Mankind with all the Produce of the Earth without them. Nor is it without a weighty Reason, that the Sun in the *Hebrew* Language is called *Shemesh*, i. e. a Minister or Servant, *Deut. iv. 19. Isai. lx. 20. Joel ii. 10.* which very Name alone should have kept all that understood its Meaning, from worshipping that Luminary; and yet even some *Jews* seem to have fallen into this Idolatry, from what *Ezekiel* says, *viii. 16.* who are there reprov'd for turning their Faces to the East for this very Purpose.

Ver. 9. *For if they were able to know so much, that they could aim at the World.*] *ἴνα δύνωνται σοχάσασθαι τὸν αἰῶνα*. The Sense which is most common and received of *σοχάσασθαι τὸν αἰῶνα* is, that if they could give so good a Guess at the World, the Beauty of the heavenly Bodies, and the Effect and Influence which they have upon the Earth, could dive into the Secrets of Nature, as the Cause of Winds, Flux of the Sea, Violence of Earthquakes, Nature of Animals, &c. might they not have discovered by the same Search of Reason and happy Conjecture, the Lord and Maker of the Universe? For there seems less Study and Meditation required to know

that the beautiful Frame of things which we see was not by Chance, or self-produced, but the Work of an Almighty Creator, than is necessary to penetrate into the Mysteries of the natural World, and unravel the Causes of such surprizing Events. But probably *σοχάσασθαι τὸν αἰῶνα* is a Mistake, for *σοχάζομαι* has generally, if not always, in this Sense a Genitive Case in the most approved Writers; and therefore *τὸν αἰῶνα* seems wrong in this respect, as well as in regard to *τέτων*, which follows. The true Reading seems to be *τῶν ἄνω*. Besides, this Expression answers very well to the things mentioned in the second Verse, which belong to the upper Regions. Whereas *αἰῶν* signifies principally Duration. Perhaps the Transcribers might mistake *ἄνω* for *αἰῶνα* contracted, such Abbreviations being usual in Manuscripts.

Ver. 10. *And in dead things is their Hope.*] i. e. in Idols, which have no Life, no Knowledge, no Sensation. It is worth observing, that the original Word for an Idol signifies Vanity, a mere Nothing, that which has no Existence. The primitive Christians accordingly looked upon the Heathen Temples as Charnel Houses, esteeming their Gods as dead Men, according to that of *Tertullian, Mortui & Dii unum sunt. De Spectac. c. XIII.* And thus some learned Men explain *ἐπερώτων τὰς νεκρὰς, Deut. c. xviii. 11.* according to the *LXX*, not of a mere Necromancer, who consulted familiar Spirits, but of one that enquires of the dead Idols, which the Heathens had set up in the Nations round about the *Israelites*, in opposition to the living God: *Shuckford's Connect. vol. II. p. 398.* There may be also another Interpretation given of this Place, which is countenanced by the *Vulgate*, *Coverdale's*, and the other ancient *English* Versions viz. that their Hope is vain, fruitless, desperate, without any Prospect of Help or Remedy, like that of dead Men, *inter mortuos spes illorum est*, according to the *Vulgate. Ils sont, says Calmet, comme des gens reduits au tombeau, sans secours, sans esperance.* As the Hope of good Men, or such as serve the true God after an acceptable manner, is on the contrary a sure and certain Hope, a joyful confident Assurance, a Hope full of Immortality, *c. iii. ψ. 4.*

Ibid. Gold and Silver to shew Art in.] *Χρυσὸν ἢ ἀργυρὸν τέχνης ἐμμελέτημα*, i. e. some Device or Invention of Art. *Coverdale's* and the old *English* Versions put the Comma after Silver, and understand *τέχνης ἐμμελέτημα*, as a distinct Particular from Gold and Silver before mentioned, and render *Golde, Sylver, and the Tbynge that is founde out by Connynges*. The *Vulgate* takes it in the same manner, and so does the *Syriac* Version, and *Calmet*. I cannot help observing here, the very great Resemblance which there is between this Passage and that of the *Acts, c. xvii. ψ. 29.* *ἐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαλκῷ, ἢ ὕδρϊ, ἢ ἀνθρώποις, τὰ θεῶν εἶναι ὅμοιον.*

Ibid. Or a Stone good for nothing, the Work of an ancient Hand.] The Antiquity of the Idol was thought of great importance; its venerable Rust added not a little to its Divinity: Hence *adoranda rubigo* in the Poet, applied to such things as Time itself had in a manner consecrated, *Juvenal, Sat. XIII.* Even a Stone badly cut has had a Veneration paid to it, merely because it was ancient. Whole Nations, says *Calmet*, have adored, for a Succession of Ages, an ancient Block of Marble, badly finished, or a Figure in Wood rotten and worm-eaten. But supposing the most complete Piece of Work, and that the Hand of a *Praxiteles* or a *Phidias* stood plainly confessed, yet cannot Time, though it may and does add a Value to Busts and Medals, confer Divinity, nor excuse the Adoration paid to a Piece of senseless Matter, though beautified by Art, dignified by a celebrated Name, and recommended by the Prescription and Authority of many Ages. It may not be unacceptable, perhaps, nor foreign to the Occasion, to transcribe Part of an Epistle wrote by *St. Austin* to the principal Inhabitants of a City in *Africa*, who had murdered a great Number of *Christians*, because some of them were suspected to have taken away their God *Hercules*. That learned Father expostulates with them upon this Accident in these strong and pathetick Terms: "The barbarous Treatment, which ye have offered to so many innocent Persons, calls for Vengeance from Heaven and Earth. But as ye urge the Affront and Damage, which ye have received, against the Massacre we complain of, let us state, in a few Words, the Injuries on both Sides: You object, that your God *Hercules* is taken away; we are willing to make you Satisfaction; we have Money, Stones, and Workmen ready to set about the Work; they shall instantly cut you out another Deity, and paint it too in like manner, and finish such a *Hercules* in its stead, as you shall have no Reason to complain of the Difference. It is thus we restore your Idol, it is thus we repair your Loss: Give us now back, in return, the Souls of those many Innocents you have murdered, and only to revenge the injured Honour of a sorry lifeless Piece of Stone." *Aug. Epist. CCLXVII. ad Princip. Colon. Suffet.* This Instance shews the great Veneration paid by the Heathen to their Statues, and how far Superstition or a blind Devotion will hurry Men, even to sanctify Murder.

Ver. 11, 12, 13.] The Author in this and the following Verses exposes with great Smartness of Argument the Absurdity of Image Worship, by shewing their Original, and the Vileness of the Materials of which they are made: "That an ordinary Carpenter" (whom he purposely fixes upon to shew the Clumsiness and Inelegance of the Work) "having taken from a Tree cut down, what was best and most valuable, and fittest to be employed in some necessary Piece of Work; among the Refuse, or rather the Refuse of

the Refuse, for so *τὸ ἐξ αὐτῶν ἀποβάνον* signifies, fixes upon a knotty and coarse Piece of Stuff, such as he could otherwise make no Use of; and this he thinks good enough to make a God of." *Horace*, in like manner, makes himself merry with a Workman, who deliberated whether he should make a Bench or a God of an offal Piece of Wood, and at length determined it for a God: *Maluit esse Deum. Serm. Lib. I. Sat. 8.* The chief Part of this Description is borrowed from *Isaiab, c. xlv. Jerem. c. x. Baruch. c. vi.* and *Lowth's* Paraphrase upon those Passages in the Prophets, is equally applicable here: "What an Absurdity is it for a Man, to dress his Meat, and make his God with the same Stick of Wood? or to think that a Piece of Timber hath any more Divinity in it, than it had before, because it is fashioned, and carved into the Figure of a Man?" To give an Account of the Original of Images, how and whence made, is alone sufficient to expose the Folly of worshipping them. This Argument the ancient Apologists for Christianity often insist upon, to shew the Absurdity of the Heathen Idolatry; but none of them more happily than *Minucius Felix* in the following Words, and almost upon the like Occasion, allowing only for the Difference in the Materials: *Quando igitur hic (Deus) nascitur? Ecce funditur, fabricatur, scalpitur: nondum Deus est. Ecce plumbatur, construitur, erigitur: nec adhuc Deus est. Ecce ornatur, consecratur, oratur: tunc postremo Deus est, cum homo illum voluit & dedicavit;* which in *Mr. Reeves's* most excellent Translation runs thus: "But when, pray, does it commence Divine? Behold it is cast, fashioned, and filed: Well, it is no God yet. Behold, it is foddered, put together, and set upon its Legs: Well, it is no God yet. Behold, it is bedecked, consecrated, prayed to: then, then at last behold a complete God, after Man hath vouchsafed to make and dedicate him." Thus *Arnobius, lib. VI.* who was himself once a Pagan Idolater, and had, as he confesses, often asked Blessings, *nihil sentiente de ligno*, at length makes this just Reflexion upon such senseless Conduct: *At quæ dementia Deum credere quem tute ipse formâris, supplicare tremebundum fabricatæ abs te Rei?* This sort of Idolatry, besides its Wickedness, hath something in it too very preposterous, for should not the Idol rather worship the Maker, than the Maker the Image, since, in some sort, he may be considered as the Creator of it? *Philo* has, I think, the like Observation, *certe si error placuit, pictores & statuarii magis merebantur ut divinos honores acciperent; nunc, ipsis contemptis, ac si nihil egregium præstitissent, pro diis habentur eorum opera.*

Ver. 13. When he had nothing else to do.] i. e. postponing it to all other Work, as thinking it of no great Consequence, and then only taking it in hand when nothing better offered. Our Version follows a Copy which read *ἐν ἐπιμελείᾳ ἀργίας αὐτοῦ*, which some *Latin*

tin Translations render, *diligentiâ otii sui*; and others, *accurato ocio*: other Editions have *ἐν ἐπιμελείᾳ ἐργασίας αὐτοῦ*, which is likewise the Reading of the *Alexandrian* Manuscript; and this the oriental Versions seem most to favour.

Ver. 14. *Or made it like some vile Beast, laying it over with Vermillion and with Paint, colouring it red, and covering every Spot therein.*] That it was usual thus to paint, and set off their Images, see *Ezek. xxiii. 14. Arnob. lib. VI.* And no wonder that the *Lares*, or little Household Deities, for such this Writer seems here to mean, were so adorned, when *Pliny* acquaints us, that the Face of the Image of *Jupiter* was usually painted with Vermillion upon Festival Days, and other grand Occasions among the *Romans*, *Jovemque a Censoribus miniandum locari*, that the Censors hired Artists for that Purpose. That *Camillus*, and other Generals, to whom the Honour of a publick Triumph was decreed, were painted in the like manner; and that among the *Æthiopians*, *totos eo tingi proceres, huncque Deorum simulacbris esse colorem.* *Plin. lib. XXXIII. c. 6.* and *Calmet in loc.*

Ver. 15. *And when he had made a convenient Room for it, set it in a Wall, and made it fast with Iron.*] This convenient Room we may understand to be a Shrine, which was a sort of little Chappel, representing the Form of a Temple, with an Image in it, which being set upon an Altar, or fastned in a Wall, or to some other Place, the Idol, when the Doors were opened, was represented to the Worshipers as standing or sitting in State. *Coverdale's*, and some other ancient Versions, call this a Tabernacle, following herein the *Vulgate*, which renders *faciens ei ædiculam illo dignam*, the very Word used by *Minucius Felix* to express one of these Shrines by. And in this Sense, probably, we may understand the *Tabernacle of Moloch*, *Acts vii. 43.* for the *σκηνη* mentioned there was a kind of little Cabinet, wherein the Image of the false God was kept. And such I imagine those Silver Shrines to be, *ναὲς ἀργυρῆς*, which *Demetrius* made for *Diana*, *Acts xix. 24.* *Isaiab* likewise mentions the Silver Chains by which these Idols were fastened to Walls or Pillars, *xl. 19.*

Ver. 18. *Humbly beseecheth that which hath least Means to help.*] *Τὸν ἀπειρότατον*, i. e. that which hath no Experience at all, as our Margin has it. *Nannius* reads, *ἀπορώτατον*, *egentissimum*; our Version seems to follow a Copy which read either *ἀχρεϊότατον*, or *ἀναπηρότατον* any of which are more properly opposed to *ἐπιμελείας* than *ἀπειρότατον*.

Ver. 19. *Askeeth Ability to do of him that is most unable to do any thing.*] Our Version here manifestly follows the *Vulgate*, which reads, *et de omnium rerum eventu petit ab eo qui in omnibus est inutilis*; which *Calmet* thinks has been corrupted, and that the ancient Reading there was, *de manuum eventu petit ab eo qui manibus est inutilis*. And indeed the Greek, *τὸ ἀδυνάτεον ταῖς χερσίν*, favours this Conjecture. I should not do Justice to this Wri-

ter, if I passed by the beautiful Turns unobserved, which close this Chapter, which cannot but strike every judicious Reader. I am sensible that *Arnobius*, *Lactantius*, *Minucius Felix*, and many of the primitive Writers, have been very large in exposing the Folly of Idol Worship; yet I know no occasional Remarks, nor even any whole Treatise purposely wrote on the Subject, where this is more happily executed than in the Compass of these two last Verses, which alone may serve as a Specimen of this Writer's Skill and Judgment, where the Contrast is so beautiful, and the Contraries so happily and justly placed to illustrate each other, that a Person of Taste cannot but immediately discern and admire the Justness and Elegance of the Piece. It is inferior only to some Instances of the same kind in the inspired Writings, particularly that well-judged Opposition, which we meet with in the following Words of *St. Paul*, *As Deceivers, and yet true; as unknown, and yet well-known; as dying, and behold we live; as chastened; and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things,* *2 Cor. vi. 8, 9, 10.* see also, *c. iv. 8, 9.* I shall conclude this Chapter with a just Reflexion of *St. Austin* upon another Species of Idolatry, which, though less perceived, is no less fatal: "Besides the senseless sort of Idolatry, which consists in worshipping Brutes and Images, which may easily be avoided, there is a more common and dangerous Way of worshipping the Work of a Man's own Hands, continues he, by a secret and subtle Idolatry, which consecrates our own favourite Wills and Passions, deifying the Desires of our own Hearts, and giving them the Preference before the Will of God, and is, in other Words, the Adoration of our own selves, an Idolatry, which is so much the more dangerous, as it is within our own Breasts, and we constantly carry the favourite Image about with us."

C H A P. XIV.

The ARGUMENT.

THE Insufficiency of Idols further shewn from their Inability to preserve their Worshipers in a Voyage at Sea; from hence the Author takes occasion to mention the first Invention of a Ship, the Form of which probably was taken from the Model of the Ark; that God rules the boisterous Element, and his Providence steers Mens Course, which can save them from Accidents without the Use of artificial Means. The Original of Idolatry is enquired into, *§. 14.* and some Conjectures in the Verses following, from whence probably it might take its Rise. The Chapter concludes with the abominable Rites attending upon it, and the scandalous Vices introduced by it.

Ver.

Ver. 3. But thy Providence, O Father, governeth it.] As Men had likewise their tutelar Deities and favourite Idols, which were thought to preside over the Sea, and able to assist them in their Voyages, the Author shews the Absurdity of Idol-worship in this Particular also, that neither the strongest Ship, built by the most skilful Workman, nor the rotten Images that are sometimes in it, or carved upon it, probably of Neptune, Castor, and Pollux, &c. are sufficient to procure a Man a safe Voyage, but the over-ruling Providence of the true God only, ἡ δὲ σὴ, πάτερ, διακυβεύει πρόνοια, which is a proper technical Sea Term, and means that God's Providence steers and guides the Ship. That particular Deities were supposed to superintend Sea Affairs, appears from an old Inscription upon the Pharos built by Sostratus, mentioned by Pliny, Nat. Hist. XXXVI. 12. and Strabo, lib. XVII. which is preserved in Dr. Hody, De Bib. Text. orig. p. 87. and is as follows:

ΘΕΟΙΣ ΚΩΤΗΡΟΙ
ΤΗΡΕ ΤΩΝ ΠΛΩΙΖΟΜΕΝΩΝ.
DIIS SERVATORIBVS
PRO NAVIGANTIBVS.

That the Sailors in their Distress in a Tempest used to cry for Help to their false Gods, and even implore the Mercy of the Sea itself, appears from Erasmus's *Naufragium*, where they cry out in their Fright, O clementissimum mare, O generosissimum mare, O formosissimum mare, mitesce, serva; where the Epithets made use of are too soft for that boisterous Element, but are intended as Compliments to bespeak its Favour. But a more remarkable Instance, and which I shall, for its greater Authority, chuse more particularly to mention, is what occurs in the Prophet *Jonah*, c. i. where we read that the Lord sent out a great Wind into the Sea, and there was a mighty Tempest in it, so that the Ship was like to be broken; then the Mariners were afraid, and cried every one unto his (false) God, &c. 5. But notwithstanding their Prayer to these pretended Deities, and their rowing hard to bring the Ship to Land, the Text acquaints us, that they found no Help, the Sea continuing tempestuous against them, till they cried unto the Lord Jehovah, the God of Heaven, the only true God; and then the Sea, at his Command, ceased from her raging. This unexpected Escape so affected the Mariners, that from thenceforth they feared the Lord exceedingly, &c. 16. being convinced of his Power and Greatness, which appeared both in raising the Storm, and so suddenly laying it. But the divine Power over that unruly Element never appeared more signally, than when our Saviour said to it, Peace, be still; and immediately there was a great Calm, Mark iv. 39.

Ibid. For thou hast made a Way in the Sea, and a safe Path in the Waves.] This may either mean in general, that God giveth a safe and secure Passage over the Sea to the Faithful that depend upon and cry unto him; or it

may mean, that God made a safe Way for his favourite People the Israelites to go through the Red Sea on Foot, which seems the most probable Interpretation, because this Sentence seems borrowed from Psalm lxxvii. v. 19. where the Words are almost the same, Thy Way is in the Sea, and thy Paths in the great Waters; which the best Interpreters refer to the same Occasion.

Ver. 4. Shewing that thou canst save from all Danger; yea, though a Man went to Sea without Art.] ἵνα καὶ ἀνευ τέχνης τις ἐπιβῇ. 'Επιβῇ seems to require something after it; and πρόνοια, &c. 3. is too far off: I think the true Reading of the Greek is either ἵνα καὶ ἀνευ τέχνης τις ἐπιβῇ, and thus the Arabic Interpreters translate, ut quispiam sine ulla arte lignum abjectum conscendat, or ἀλλὰ καὶ ἀνευ τέχνης τις ἐπιβῇ; and thus Calmet takes it, vous pouvez sauver de tout peril quand on s'engageroit même sur mer, sans le secours d'aucun art. Comm. in loc. and the Vulgate itself so understands it, etiam si sine arte aliquis adeat mare; but the Sense is the same in both Emendations, viz. that Art or Skill is not always successful, nor indeed always necessary on Ship-board, or at Sea; not always successful, as appears from the Instance of the Mariners in *Jonah*, and because there are many Shipwrecks, notwithstanding the Skill of the best Pilots; nor always necessary, because God can save without the Use and Assistance of secondary Means; as in the Israelites safe Passage through the Sea, or contrary to the known Laws of Nature; as when St. Peter, at Christ's Command, walked upon the Sea. And though the Pilot should have little or no Skill, or, like *Palinurus*, should by some Accident fall overboard, yet God's Power can preserve from Danger, when the ordinary and usual Means fail. Or, should the Violence of a Tempest render all Art and Management ineffectual, and at length force the Ship upon Rocks, so that nothing but instant Death is apprehended, God can, even in this Extremity, unexpectedly succour the Miserable, by an unforeseen Interposition of his Providence; as he has done upon many Occasions, well attested in History. One cannot read the Description of St. Paul's Voyage, and of that sad Tempest, Acts xxvii. when neither Sun nor Stars in many Days appeared, when they were forced with their own Hands to cast out the Tackling of the Ship, so that all Hope of Safety was then taken away; nor reflect upon the ensuing Shipwreck of him and his Companions, and their very surprising and happy Escape to Land, some on Boards, and some on Pieces of the Ship, without discerning the Hand of God in their wonderful Preservation, which then is most visible and distinguished, when Hope is desperate, and Art ceases.

Ver. 5. Nevertheless thou wouldest not that the Works of thy Wisdom should be idle.] These Words may either mean, that God not only displays his Power at Sea, but also his Wisdom is visible there, particularly in the Make of a Ship, and in the Art of Navigation; for God

God may very properly be said to have taught Men *these*, as he first gave the Model of a Ship when he instructed *Noah* to build the Ark after such a particular Form; and from thence, or by that Pattern, Men first attempted to build Ships, and to sail in them on the Surface of the Waters. The Heathens indeed have given the Honour of this Invention to different Persons, some to *Jason* and the *Argonauts* that sailed to *Colchis* to fetch the Golden Fleece, some to *Neptune*, others to *Atlas*, or *Minerva*, some to the People of *Crete*, and others to the *Phœnicians*. But hence, or from the Plan communicated to *Noah*, we may with most Certainty derive it; and here we should fix the Epoch, or first Original of Navigation. Or the Meaning may be, that God would have a Commerce and Correspondence carried on even amongst the most distant Nations, by a Traffic and Exchange of their several Produces and Commodities; that the Abundance of some might be a Supply for the others Want, that so none of the good Things which God has so liberally provided for the Comfort and Convenience of Life, might be idle, *i. e.* useless and superfluous, and therefore, or for this Purpose of a mutual Intercourse, Men undertook long and dangerous Voyages, encompassing both Sea and Land to establish Commerce, and to circulate what might be necessary or wanting. We meet with the like Observation among the Fragments of *Philo*, ἀξίων θάυμασαι δάλασσαν, δι' ἧς, κ. τ. λ. *Beneficio maris terræ regiones sibi invicem commutationes bonorum pendunt, atque tum ea, quibus carent, accipiunt, tum ea, quibus abundant, remittunt.*

Ibid. And therefore Men commit their Lives to a small Piece of Wood.] *Seneca* has the like Expression:

*Audax nimium, qui freta primus
Rate tam fragili perfida rupit,
Dubioque secans æquora cursu
Potuit tenui fidere ligno.*

And indeed the Poets in general are full of beautiful Sentiments on the Occasion, but none so jocular as *Juvenal*:

*I nunc, & ventis animam committe dolato
Confusus ligno, digitis a morte remotus
Quatuor aut septem, si sit latissima tæda.*
Sat. xiv.

Which *Ovid* has as fully and more seriously described in the following short Verse:

*Tam prope nam lethum, quam prope cernit
aquam.* De Ponto, lib. ii.

No Wonder therefore, that Persons of the greatest Courage have trembled at the Nearness of the Danger; and that the great Hero *Aeneas* himself was in such a Panic, in the violent Storm mentioned in the first *Aeneid*, especially as the Heathens had a Notion that the Soul was Fire, and might possibly be extinguished by the Waters. But the Description of the inspired Poet exceeds all others in Majesty and Terror, *They are carried*

up to the Heaven, and down again to the Deep; their Soul melteth away because of the Trouble. Pl. cvii. 26. This is exactly in the Strain of *Virgil*:

*Tollimur in Cælum curvato gurgite, & idem
Subducta ad manes imos descendimus unda.*
Æneid. lib. iii.

Ver. 6. For in the old Time when the proud Giants perished.] Καὶ ἀρχῆς γὰρ ἀπολλυμένων, κ. τ. λ. I think this, which is the present Reading of all the Greek Copies, a Mistake, probably καταρχῆς γὰρ ἀπολλυμένων, κ. τ. λ. is the true Reading. *Ab initio cum perirent superbi Gigantes, &c.* as the *Vulgate* has it, *i. e.* when the old World thro' Excess of Wickedness perished by Water. But why are the *Giants* particularly mentioned, when the Text in *Gen. vi. 12.* says, *that all Flesh had corrupted his Way upon the Earth?* the Answer is, that by a known Figure of Speech, a Part here is put for the Whole; and those *Giants* are principally mention'd, as being the Ringleaders, and the most flagrant Examples of Wickedness. For by the Word *Giants* we are to understand, not only Men of uncommon Stature, but violent and bloody Men, who filled the World with Rapine and Murders. Hence some of the Ancients explain the Word γίγαντες by βίαιοι, violent Men; and some by ἀσεβεῖς, wicked Men. They are here called ὑπερήφανοι, which may mean not only their being proud upon Account of their Size, but, which is a general Consequence, their being overbearing by reason of their great Strength. We may likewise understand by *perished*, their perishing by an everlasting Destruction: For the ancient Name for *Hell* among the *Jews* was, *Cæus Gigantum*, and there are many Texts of Scripture that seem to lead to this Sense. *Job. xxvi. 5, 6.* in the *Hebrew* and *Vulgate*. *Prov. xxi. 16.* See also Mr. *Mede's* 7th Disc.

Ibid. The Hope of the World governed by thy Hand escaped in a weak Vessel.] *Coverdale's*, and the other ancient *English* Versions apply these Words to the Ship, and not to the Persons in it, rendering, *He, in whom the Hope was left to increase the World, went into the Shippe, whych was governed thorow thy Hande:* And so the *Vulgate* understands it, and the *Arabic*. Our Version follows the *Greek*.

Ibid. And left to all Ages a Seed of Generation.] When the Earth was purged from a Deluge of Sin by a Deluge of Water, that there might be some living Witnesses of the World's being thus destroyed; and that the Memory of such an Instance of God's Justice, Power, and Hatred of Sin might be preserved to succeeding Ages, *Noah* and his Family, upon whose Safety likewise the future Increase and peopling of the World again depended, and therefore here properly called the *Hope* of it, were preserved in the Ark from perishing by the Water, and by God's Command he preserved some few Individuals of every Species, to repair the almost universal Loss, and by a new Progeny renew the Face of

of the Earth, which is the *Seed of Generation* here meant. According to the Ancients, only *Deucalion* and *Pyrrha* survived the Flood, and in these they placed the growing Hopes of the World: Thus *Ovid*,

Nunc genus in nobis restat mortale duobus.

Plato and *Lucian* call those few Persons who remained alive *ζῶντες*, i. e. *live Coals*, who were to rekindle the vital Flame, and continue the human Race. When *Noah* went out of the Ark, God blessed him, and his Sons, i. e. he renewed the Blessing bestowed before upon *Adam*, saying, as after a new Creation, *Encrease and multiply*; nay, 'tis very observable, that God repeats this Blessing twice, *Gen. ix. 1. 7.* to denote as well its greater Certainty as Universality. "*Noah*, says *Theodoret*, was now the Seed of Mankind, the new Root of human Nature, and, as it were, a second *Adam*: Accordingly God confers upon him the same Benediction, as upon the Father of the former World." *Quest. in Gen. 53.* As *Noah* stood thus as it were in the Place of *Adam*, so *St. Chrysostom* observes of *Noah*, that he repaired the Loss of Dignity sustained by *Adam's* Fall, and obtained from the divine Goodness some external Privileges *Adam* had lost; and, as an Instance of this, he alledges the Return of the savage World in the Ark, to that Submission, which, according to the divine Appointment, they paid to the first Man before the Fall. *Homil. 25. in Gen.*

Ver. 7. *For blessed is the Wood whereby Righteousness cometh.*] i. e. Blessed is the Wood which serveth for good and righteous Purposes, and blessed is the Ark in particular, which preserved so good a Man as *Noah* was (for Blessedness in Scripture is applied to Things as well as Persons that contribute to any good Work) for he was a great Instance of the Righteousness which is by Faith, and as such is numbered among the Heroes in the *xith* to the *Hebrews*: He was also a remarkable Preacher of Righteousness to the old World, warning them for an hundred and twenty Years, to escape the general Danger and Destruction that threatened them; and in his Family the true Religion was preserved, particularly in *Shem*, who was the Root of the divine *Peculium*, in the postdiluvian, as *Seth* was in the antediluvian World. But I cannot think that these Words are spoken prophetically of the *Cross*, or that they any ways allude to it: That they may be applied to it by way of Accommodation, and have actually been so applied by several of the Fathers, particularly *St. Cyprian*, *Justin Martyr*, *Ambrose*, *Austin*, *Chrysostom*, *Clemens Alexandrinus*, &c. I readily grant, and indeed such a Comparison seems easy and natural: For, referring this Passage to the Ark spoken of in the foregoing Verse, to which undoubtedly it originally and primarily relates, this Ark of Wood may in a secondary Sense be considered as a Type of the Church, and of that Salvation, which true Believers shall in all Ages

obtain by Faith in a crucified Saviour, who in the Old Testament is called *the Lord our Righteousness*, *Jer. xxiii. 6.* Some have understood this Passage of our Author of the Punishment of notorious Offenders, that the Wood upon which such Sinners suffer, and which is the adjudged Instrument of Justice and Vengeance, is blessed, as doing Service to the Public, by the exemplary Dispatch of such as are not fit to live. But this Interpretation seems forced.

Ver. 8. *But that which is made with Hands is cursed.*] Something is here omitted or must necessarily be understood; for it is not true, that every thing that is made with Hands is cursed, for then the Ark itself would be cursed: I conceive, therefore, that *Graven Images* should be supplied, *Cursed is the Graven Image which is made with Hands.* But this likewise must be understood with some Limitation, for the bare making of an Image is not in all Cases to be condemned: For, besides that *Moses* calls this Art one of the Gifts of God, that Act of God in giving Orders for the Brazen Serpent to be made and set up, and the *Cherubim* to be placed over the Mercy Seat, shews, that the bare making of Images is not unlawful. Accordingly the Writers of the Decalogue do not understand the second Commandment, as if it forbade the making of Images in general, but the making them with a design to represent the Divine Majesty, or to worship and kneel before them. The Sense therefore of this Passage seems to be, that the Image, which is made with an Intent to be worshipped, and by which cometh Unrighteousness, is accursed. And the Reason of its being accursed, is, from the great, I should say infinite, Disproportion that there is between an Image and the Divine Nature; and that being corruptible it should be accounted God. If the insensible Wood, or Image, then is cursed, no Wonder that the Maker of it should be so in an equal or greater Degree, as it follows in the next Words.

Ibid. As well it, as he that made it.] This is agreeable to Scripture, which says, *Cursed is the Man that maketh any graven or molten Image, and putteth it in a secret Place, i. e. privately worships it*; for 'tis upon Account of its being worshipped, that 'tis there called an *Abomination unto the Lord*, *Deut. xxvii. 15.* Nor is it particular to the Scripture only, to denounce and execute Vengeance upon the Idol-maker, even the Poets, when they give us an Account of *Prometheus's* Vanity, tell us, at the same time, how their *Jupiter* vindicated his Honour, by the severe Punishment inflicted upon the insolent Offender. I think this Verse and the Context would be more perfect, if the Worshipper, who is the principal, if not the only Offender, had been inserted. For the Idol itself is senseless and inanimate, or, as *St. Paul* in one Word well expresses it, is *Nothing*, and therefore, as such, cannot be the Object of Punishment; but the Person who sins by it, which is *Capellus's* Objection against this Place: And as to the Statuary that makes the

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Idols

Idols, how far he is faulty, the following Lines of *Martial* will inform us:

*Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos; qui colit, ille facit.*

So that as he alone turns Images or Pictures into Idols or false Gods, who worships them, he should have been chiefly taken notice of as most obnoxious to the divine Displeasure. As 'tis the Worship therefore that makes properly the Idol, possibly the Idolater may be included in the Maker, and is the ὁ ἀσθεὶς in the next Verse, and thus *Calmet* says it may be understood, *le faux Dieu, avec celui qui lui rend un culte sacrilege. Comm. in loc.*

Ver. 11. *Therefore even upon the Idols of the Gentiles shall there be a Visitation.*] This may be taken in two Senses, according as we understand the Term Idol, which may either mean the material Image, or the false God represented by it. But it may be asked how a Visitation or Punishment can properly come upon the Idol which is inanimate? The *Chaldee* Paraphrase upon *Exod. xii. 12.* will explain this, where the Judgments threatened upon the Gods of the *Egyptians* are expressed in the four following Instances, *Idola fusilia liquefient, Idola lapidea rescabuntur, Idola testacea fient minuta frusta, Idola lignea fient cinis.* And that the Images of their God *Apis*, and their other Deities, were thrown down by an Earthquake when their First-born were slain, *St. Jerom* asserts, *ad Fabiol.* from *Jewish* Tradition, and *Artapanus* in *Euseb. lib. ix. de Prepar.* The like Example was made of *Dagon* by the Virtue of the Divine Majesty appearing on the Ark, for he fell before it, and laid on the Ground, a headless Idol, and a senseless Trunk. Or it may mean, that the Demons and evil Spirits which inhabited these Idols, and from thence gave their delusive Oracles, shall be detected and dispersed. *St. Cyprian* speaks of them in after times as thus visited, *Hi adjurati per Deum verum a nobis, statim cedunt, & de obsessis corporibus exire coguntur—videas illos nostra voce & operatione majestatis occultæ, flagris cædi, igne torreri, incremento pænæ propagantis extendi, ejulare, gemere, deprecari. De Idol. vanit.* The Prophets in many Parts of their Writings, foretel that there shall be a final Period put to Idolatry, *Isaiab ii. 18. Zech. xiii. 2. Jerem. x. 15.* where the Prophet speaking of Idols says, according to the LXX. ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολεῖσθαι, an Expression which has a near Resemblance with that of this Writer; and in *Y 11.* he has the same Threatning, but in the *Chaldee* Language, as the Learned observe, see *Witsii Exercit. in Symb. Apostol. p. 125. Poli Synop. in loc.* that the *Jews* being thus prepared against the Attempts of the idolatrous *Babylonians*, might be better able to answer them in their own Language.

Ibid. *Because in the Creature of God they are become an Abomination.*] The Sense seems to be, that Idols are an Abomination by the Abuse of some of God's Creatures; for whatever be the Matter of their Idols, whether Gold, Silver,

Stone, or Wood, Things otherwise harmless and useful are perverted by this Misapplication of them to idolatrous Purposes; and, on this Account, God will shew his Displeasure and Resentment even against such insensible Things.

Ver. 12. *For the devising of Idols was the Beginning of (spiritual) Fornication.*] In the Language of Scripture, Idolatry is represented as a sort of Fornication or Adultery; and the Worship of false Gods is called *the going a whoring after them*, *Levit. xvii. 7. Ezek. xxiii. 30. Hos. iv. 12. ix. 1.* Hence the Idolatry of the *Jews* is expressly called *Uncleanness*, because it was an Alienation of the Hearts and Bodies of them from the God of *Israel*, who had chosen that Church as his Spouse. And when the *Jews* were at Length brought off from this Sin, they represented the Idolatry of others under the Name of Fornication, *John viii. 41.* Our Version, 'tis plain, takes it in this Sense, by calling it here *spiritual Fornication*, tho' none of the other Versions so confine the Sense, or take any notice of the Word *spiritual*. And indeed the Observation is equally true of Fornication strictly so called; for the Heathen Idolaters were likewise the most infamous Fornicators, and their hidden Mysteries were little else than Acts of Uncleanness, a melancholy Detail of which follows in the Conclusion of this Chapter. *Tertullian's* Words are very observable, who joins these Vices as if they were inseparable. *Quis immundis spiritibus operatus, non conspurcatus, & constupratus incedit? De Idol. c. 1.* And *St. Peter* describing the vicious Customs of the *Gentiles*, says, *that they walked in Lasciviousness and Lusts, and abominable Idolatries*, *1 Pet. iv. 3.* To these Impurities they were led by the traditional Accounts of the lewd Amours of their false Gods; and when once Men began as it were to consecrate Crimes by the Authority of their Gods, there was nothing which they did not commit without Scruple and without Shame, under the Shelter of their Example. *Ego Homuncio non facerem? Eunuch. Act. iii. Sc. v.* was therefore but a natural Conclusion, when the great Thunderer was known to have committed a Rape, and authorized the same Villany.

Ibid. *And the Invention of them the Corruption of Life.*] As the Practice of Idolatry was attended with Impurities of all Sorts, and particularly with unnatural and shameless Uncleanness, it is very properly here called φθορά ζωῆς, *the Corruption of Life*. That φθορά signifies Corruption thro' Lust, is evident from many Places of Scripture where it is so used, particularly in the Epistles of *St. Paul* and *St. Peter*; it is so taken by *Ignatius*, and other ancient ecclesiastical Writers, and by *Phil.* who ranks it with Fornication and Adultery; and as a Branch of great Uncleanness, ranks it among other Instances of Transgression, which are a Breach of the seventh Commandment. *Phil. de Spec. Leg.*

Ver. 13. *For neither were they from the Beginning, neither shall they be for ever.*] The

most ancient Idolatry was undoubtedly the Worship of the heavenly Bodies; but as ancient as this was, we read nothing of it certain, and which may be absolutely depended on, before the Deluge; nor are learned Men in general agreed, that it was one of those Pollutions which defiled the whole World. And indeed there were many Causes which might prevent the Sin of Idolatry so early as the Infancy of the World from the Creation, the Memory of which must be still fresh; the Longevity of the *Antediluvians*, of *Adam*, *Seth*, and the rest of the holy Line, who could, and did most probably inculcate and deliver to their Families, what themselves were so abundantly assured of with respect to Almighty God's Being and Oneness. Add to this likewise the Appearance of the *Λόγος*, or Son of God, to *Adam* and others. See *Tenison on Idol.* p. 39. The Worship of Images came in much later; the earliest Account we have of them is probably that of *Laban's Teraphim*, *Gen.* xxxi. or his *Penates*, as they are thought; see *Selden De cult. extran. primord.* cap. III. It appears from *Varro*, that the *Romans* had subsisted above an hundred and seventy Years before they had any Images, but they were Idolaters long before that Time. *Tarquinius Priscus* is first thought to have introduced them from the *Greeks*; see *Aust. De riv. Dei*, lib. IV. 31. *Thorndike of the Laws of the Church*, p. 289. Our Author intimates, that the Custom of worshipping dead Men for Gods contributed to it, §. 15. the Date of which may be fetched from History. And as to Polytheism in general, one knows from thence the Epoch and Original of all the false Gods, when *Jupiter*, *Hercules*, *Neptune*, &c. first commenced Deities, and on what Account; so that Idolatry may be looked upon as of late Date, compared to the most ancient and true Religion, which has always subsisted, and will always continue in the World. And as God hath already blotted out the very Names of many of the Heathen Idols, it may be looked upon as an Earnest of the utter Destruction of the rest.

Ver. 14. *For by the vain Glory of Men they entered into the World, and therefore shall they come shortly to an End.*] Vain and proud Men, not content with common Honours, aspired after divine, and affected to be called Gods; and, from a Principle of Vanity and Self-love, would have their Images erected and adored, proposing Immortality to themselves from hence; but their Expectations have been frustrated, and their Images of no long Continuance. Our Translators render it in the future Tense, as prophetic of what should happen hereafter; but the Original expresses it by the Time past, *διὰ τὸ τοῦ αὐτοῦ αὐτῶν τέλει ἐπενοήθη*. The *Arabic* assigns here the same Reason for such ambitious Attempts, *cumque propterea finis illorum sit brevis, hinc idola excogitarunt*; that Idols were invented as a sort of Artifice to prolong the Shortness of their Lives. The *Vulgate* takes *κενοδοξία* in the Nominative Case, and renders *supervacuitas*

hominum advenit in orbem terrarum, & ideo brevis illorum finis est inventus; understanding it probably of the Sin of our first Parents: But *Dr. Grabe*, who has *Saval* in a *Parenthesis*, is more explicit, viz. that Death entered at first into the World through Man's Ambition, and on that Account they lost their intended Immortality, and a Period was fixed to human Life. This indeed appears to be the Sentiment of our Author in several Places, c. i. 16. c. ii. 23. but that Sense does not seem so agreeable to the Context.

Ver. 15. *For a Father afflicted with untimely Mourning, when he hath made an Image of his Child soon taken away, now, honoured him as a God, which was then a dead Man.*] The Author here points out the Beginning or Source of a particular Species of Idolatry, viz. that a Father having lost, by an untimely Death, a dear Son, causes the Image of him to be made to perpetuate his Memory, which is adored by himself and Domesticks. At first this was intended only to solace Grief, by an imaginary, or representative Presence of him that was dead, but that tender Respect which Parents bear to their Children, encreasing after their Death, and a certain impotent Desire joined thereto of still enjoying their Companies whom they so dearly loved, together with a fond Persuasion that the dead were in a Capacity of knowing and accepting such ceremonious Instances of Love and Respect, put them upon procuring Sacrifices, and other Acknowledgments of divine Honour to be publicly assigned them after Death; and at length a civil Respect terminated in Superstition and Idolatry. Thus *St. Cyprian*, *Inde illis instituta templa, inde ad defunctorum vultus per imaginem detinendos expressa simulacra, quibus & immolabant hostias, & dies festos dando honores celebrabant. Inde posteris facta sunt sacra, quæ primis fuerant assumpta solatia. De idol. vanit.* *Cicero* is a celebrated Instance of the very fond Affection of a Parent for a deceased Child. He had a mind to perpetuate the Memory, and consecrate the Virtue of his favourite Daughter *Tullia* by a Temple, the most ancient Way of doing Honour to the Dead that had deserved well. We have her *Apotheosis* in the following Words: *Te omnium optimam, doctissimamque, approbantibus Diis immortalibus ipsis, in eorum cætu locatam, ad opinionem omnium mortalium consecrabo*—*De Consol.* see also *Lactantius, De falsa Rel.* lib. I. 15. and the *Writer of his Life*, vol. II. p. 378. Not unlike our Author's Account is what *Diophantus* the *Lacedæmonian* mentions of *Syrophanes* the *Egyptian*, whose Grief was so excessive for the Death of his only Son, the designed Heir of his immense Fortunes, that he ordered an Image to be made of him, as a sort of Relief and Comfort to him under his Distress; that his Servants and Dependents, to flatter their Master, used to crown the Image with Flowers, to burn Incense to it, and to fly to it as their Deliverer, *quasi salutis certissimo collatori*, after the Commission of any great Fault. *Fulgent. Mythol.* lib. I. and, according

cording to him and the Etymologists, *ἔδωλον* is so called, *quasi εἰδωλόν*, i. e. *doloris species*. And that in Scripture Idols and Sorrows are expressed by the same Word in the Hebrew, see *Selden. De cult. extran. primor. cap. III.* So that our Author's Account is not quite singular, nor so much to be condemned as *Calvin, Instit. lib. I. c. 11.* and *Capellus* have represented it. *Strict. in lib. Sap.* For the Design of this Writer was not to set down all the Sorts of Idolatry, nor the Original and Order of each in Point of Time; he did not mean this as the only, or the first Source of all Idolatry; nor does he exclude, or deny, that there are others more ancient, which he himself mentions in some of the foregoing Chapters. His Design here is only to shew the Ridiculousness of Idolatry and the Folly of Idolaters; and this he has sufficiently done, by shewing the Rise of some of them, in some very remarkable Instances; see *Calmet's Diction. in voce IDOLATRY*, and his *Dissertation sur l'Origine de l'Idolatrie*.

Ver. 16. *And graven Images were worshipped by the Commandments of Kings]* or Tyrants, as the marginal Reading is. And thus *Coverdale* renders, *Tyranutes compelled Men by Violence to honoure Ymages*; which seems preferable, as it suits better with the Character of the latter; for a good King will rather labour to establish Virtue, which is his best Image, a Stamp more honourable than any upon the most valuable Coin, or even than Art itself can reach. We cannot have a fuller Proof of the Vain-glory of a Tyrant, than in that Worship which *Nebuchadnezzar* ordered, upon Pain of Death, to be paid to the golden Image, which, in the Province of *Babylon*, he had set up, *Dan. iii.* Nor had *Darius's* Decree less Vanity in it, *That whosoever should ask a Petition of any God or Man for thirty Days, but of him only, should be cast into the Den of Lions*, *Dan. vi.* The like Observation may be made upon many of the *Roman* Emperors, whose Ambition carried them to have their Statues erected, and divine Honours paid to them. *Ninus* also introduced the same Superstition, for he set up the Image of his Father *Belus*, to be publicly honoured by his People; and, that great Resort might be made, and Respect paid to it, he pardoned all Offenders, how great soever their Crimes were, that fled unto that Image, which Encouragement, together with the Authority and Command of the King himself, multiplied the Number of its Worshippers.

Ver. 17. *Whom Men could not honour in Presence, because they dwelt far off, they took the Counterfeit of his Visage from far, that they might flatter him that was absent, as if he were present.]* The Author here considers the Original of the Worship and Deification of Kings, that at first an Image, Picture, or Statue was made of them, as an instance of civil Respect to them, and Fondness for them; who being far distant from many Parts of their Dominions, and often absent from them in foreign Wars, their Sub-

jects, by this Device, supplied the Loss of their personal Residence among them. But this afterwards was the Occasion of great Superstition and Idolatry; for in time, and especially after the Deaths of their favourite Kings, which was a Loss irrecoverable, and an Absence the most regretted, they proceeded even to Adoration of them. The Heathens were induced probably to this Worship of their Kings, either out of a Compliment to their Vanity, which was oftentimes the Cause; or from an Opinion, that being the Representatives of God's Power on Earth, Worship was really due to them; or upon account of their extraordinary Virtues, or from a Sense of Gratitude for Benefits received from them: But there was something of Policy in the Worship of their dead Kings; for by thus paying Homage to departed Merit, they hoped hereby to induce their Successors to the like Endeavour of governing well. Nor was their *Apotheosis* without a Mixture of Flattery too of their Successors Vanity, who were pleased to be thought of divine Extraction, and to be descended from so high an Original; which Notion itself contributed not a little to the Establishment of this Error; see *Lactantius De falsa Relig. lib. I. 15.* The same Observation upon the Original of this Worship is made by *Minutius Felix, dum reges suos colunt religiosè, dum defunctos eos desiderant in imaginibus videre; dum gestiunt eorum memorias in statuis detinere, sacra facta sunt, quæ fuerant assumpta solatia*, p. 375. *Cypr. De Idol. van.*

Ver. 18. *Also the singular Diligence of the Artificer did help to set forward the Ignorant to more Superstition.]* i. e. to lead the Ignorant into more Superstition. *Coverdale's* Version of the Place is clearer, and better expressed, *The singular Conninge of the Craftman gave the Ignorant also a great Occasion to worshipp Ymages.* At first the Figures or Images of the Deities seemed to have been made of Earth, Clay, Stone, Wood, in a rude and imperfect Manner; see *Principes de la Sculpture, liv. II. c. 1.* *Clemens Alexandrinus* observes, that before the Art of Carving was invented, the Ancients erected Pillars, and paid their Worship to them, as to Statues of their Gods; *Strom. l. I.* *Pausanias*, in his excellent Survey of *Greece*, says, that in early Times Men worshipped rude Stones, sharpened only at the Top, for their Gods; which *Scaliger* shews was the Custom of the *Phenicians* in particular; see *Append. ad lib. De emend. Temp.* But when Sculpture and Picture, and other Ways of Imagery, were brought to Perfection, Idolatry in Proportion advanced; for Images, as appears both from the *Greek* and *Roman* History, being the Means to increase it, the more Art and Skill that was used to recommend and set these off, the more Danger there was of Mens being pleased with, and seduced by them; for the unskilful Multitude, seeing the sacred Image of their Prince, or some favourite Benefactor, carved into all the Members and Organs of Life so artificially,

artificially, that to the Sight it seemed to be a real and living Person, were easily drawn, through the Weakness of their Understanding, and the finished Beauty of the Piece, to imagine that it was really animated, and to adore it as a living and powerful Deity, such as was able to do them Good or Hurt, according to its own Pleasure. Hence, says *Philo*, *Moses* with great Prudence banished ζωογενεσίαν καὶ ἀνδρανόμοιτον from the Hebrew Commonwealth, as fearing the dangerous Consequences which such artful Resemblances of Nature might have upon a gross People inclined to Idolatry, *lib. De Gigantib.* The like Observation may be made upon other Images of the Ancients, many of which were so contrived, as to help forward Superstition, and to lead the Ignorant into a higher Opinion of the supposed Deity. Of this sort were those, whose Mechanism was so curious, that they seemed to hold immediate Converse with Heaven: Thus in the Image of *Serapis* at *Alexandria*, a little Window was so framed by Art, that the Sun shone on the Eyes, Lips, and Mouth of it; insomuch that the People believed it to hold Communication with that Deity, and to be inspired by it. No less artful was that Device which *Pliny* mentions of an Iron Image, which was sustained with Magnets, that the People might behold it with more Veneration, and imagine it supported in the Air by nothing but Miracles. *Dædalus*, who brought Sculpture to great Perfection, and after his Return from *Egypt* instructed the Grecian Artificers to imitate in their Statues the Attitude of a Person in Action, or Motion, contrived himself a *Venus*, which moved so naturally, that it was thought to have real Life and Sensation; but all the Wonder lay in the Quicksilver, or Mercury, which that cunning Artift put within the Figure, to make it play; and so the good People were persuaded of the Presence of the Divinity, by the surprising Motion of the Figure. Nor was the singular Diligence of the Artificer employed about the Image itself only, to give it the Appearance of Life and Sense, but as much Care was taken to make the Idol-Temple beautiful; for the more superb and magnificent this was, the greater and better did the God seem to the Multitude, more easily allured through the Beauty of the Work. Thus *Alexander*, to solace the Excess of Grief for his *Hephestion*, not only decreed him a Temple, but promised uncommon Rewards to *Cleomenes*, the Overseer of his Works, to finish it with the utmost Nicety and Exactness. *Arrian. De exped. Alex. lib. VII.*

Ver. 20. Took him now for a God, which a little before was but honoured as a Man.] Σέβασμα ἐλογίζαντο. Σέβασμα is more generally taken for Worship; but sometimes it signifies the Thing, or Being, that is worshipped. Thus we find it used, *Acts xvii. 23.* ἀναθεωροῦν τὰ σεβάσματα ὑμῶν, which our Translation renders, *beholding your Devotions*; but the Reading would be much better, *beholding your Idols*; or, as the Margin has it, *beholding*

the Gods you worship. *Theophylact* accordingly expounds it by Δαίμονες, which *Athens* was notorious for worshipping.

Ver. 21. For Men, serving either Calamity or Tyranny, did ascribe unto Stones and Stocks, &c.] This is a short, but somewhat obscure Rehearsal of the Causes of Idolatry, mentioned at large in the seven foregoing Verses; that, concurrently with other Reasons, it arose either from Grief for the Loss of some favourite Person, whose Memory, by an Instance of mistaken Tendernefs, was endeavoured to be preserved; or from the uncontrollable Will and Authority of Tyrants, appointing Worship and Adoration to be paid to insensible Statues; which was complied with generally out of a servile Fear: But to good Princes they voluntarily erected them, not as mere Compliments to their Vanity, but as testimonies of their Love and Respect. *St. Chrysostom's* Observation on the Beginning of Idolatry is very just, ἔτι εἰδωλολατρεία τῶν ἀνθρώπων εἰσῆλθεν, ὑπὲρ μέτρων τιμωμένων τῶν ζώντων, καὶ τῶν ἀποθανόντων· ἔτι ζῶντα προσεκυνήθη, ἔτι πορνεία ἐκράτησε. *Hom. LXXXVII. in Matt.* where πορνεία seems to be used in the Sense of our Author, *ψ. 12.*

Ibid. Did ascribe unto Stocks and Stones the incommunicable Name.] i. e. of God, as the Margin rightly supplies; which Title eminently, and by Way of Distinction from all other Gods, belonged to the God of *Israel*, the one, absolute, and only true Being. The *Hebrews* accordingly call God *Hajsem*, i. e. the Name; and from hence, no doubt, *Asbima*, an Appellation of God, is derived. The Criticks likewise observe, that wherever the Name, or the Holy Name, is found by itself, or put absolutely, in the *Mosaical* Writings, or elsewhere, it means God himself, or the incommunicable Name. And indeed the Name of God cannot properly be communicated, or be common to him and some other Being. For though Names proper are given, we know, to the Individuals of the same Species, to distinguish them from each other; yet, God being singular in his kind, his Name is as incommunicable as his Essence. And thus *St. Cyprian*, *Nec nomen Dei quæras, Deus nomen est illi. Illic vocabulis opus est, ubi propriis appellationum insignibus multitudo dirimenda est: Deo qui solus est, Deus vocabulum totum est. De Idol. Vanit.* And therefore when *Moses* earnestly enquired after his Name, he took the Name of *I am*; implying that he was the only one of his Species, that there is none but God that truly is, and that all others were false Gods, pretending to what they were not, and assuming a Name which did not belong to them. Hence therefore we see the Reason and peculiar Sanctity of the *Tetragrammaton*, for other Names of God being applicable to other Things or Persons, as *Elobim* to Princes, &c. the Name *Jehovah*, or *Jave*, or *Jai*, was not communicated to, or participated by any other Thing or Being; wherefore God challenges this as his own peculiar Name, *Exod. iii. 14.* and thus the ancient *English*

Translations, and the oriental Versions seem to understand it. But there is another Sense likewise of the incommunicable Name, viz. that great ineffable Name which must not be communicated or mentioned. *Josephus* calls it *προσηγορίαν* *ὅτι ἢς ὁ μοι θέμις εἶπεν*, i. e. a Name which it is not lawful to speak of. This the Jews were so tender of, and paid such a religious Regard to, that the Name *Jehovah* was among them *ἀνεκφώνητον*, never to be uttered, unless once in a Year by the High Priest, on the great Day of Expiation; and hence he was said to be a God without a Name: And thus he is described by some early Writers, particularly by *Justin Martyr*, who calls him *Θεὸς ὁ ἀρρήτος*. *Apol. secunda*. And in this Sense we may understand *ἀρρήτα ῥήματα*, 2 Cor. xii. 4. which are not so properly unspeakable Words, as our Translation renders, as Words which ought not to be spoke; and so *ἀρρήτον* is used by *Philo De somniis*; or rather, to avoid the Tautology in what follows, Words which God alone can utter; and thus a learned Writer explains them, *Verba tantæ Majestatis, ut homine majora, Deum autorem & prolocutorem arguerent. Wit- si Miscell. sac. p. 25.*

Ver. 22. *Whereas they lived in the great War of Ignorance, those so great Plagues called they Peace.* *Μεγάλη ζῶντες ἀγνοίας πολέμω.* *Ἀγνοία* here plainly refers to the Words before, *πλανᾶσθαι περὶ τὴν τῷ Θεῷ γνῶσιν*, Ignorance of the true God and his Worship; which being attended with Slaughter of Children, obscene Rites, Adultery, Murder, and other great Evils and Mischiefs, of which there is a long and black Catalogue in the following Verses, may in some Sense be called the Mother of War as well as Superstition: And yet, as shocking as these Vices were, these they called Peace; i. e. they were pleased with them, and thought themselves happy in the most miserable Condition, and under the greatest Evils: *Ils sont assez insensibles, pour regarder cet état comme un bonheur*, says *Calmet, Comm. in loc.* And their Ignorance was as fatal, and their Case as deplorable, as those who should esteem the Calamities of a War a Blessing. The Expression in this Verse is very singular, but *Tacitus* has one which very much resembles it, *Jul. Agric. vit. c. 30.* where, speaking of the Romans, he says, that when they have destroyed all before them with Fire and Sword, they pretend to call all the Injuries they have done by the false Name of Peace, *ubi solitudinem fecerunt, pacem appellant.*

Ver. 23. *For whilst they slew their Children in Sacrifices.* Some of the Vices mentioned in this and the following Verses, were the very sacred Rites of the Heathen Worship itself, as that inhuman and impious Custom of offering their Children in Sacrifice to *Moloch*. *Grotius* says, that it was a Custom among the *Phœnicians* for their Kings, in Times of great Calamity, to sacrifice one of their Sons, him especially whom they loved best. *Annot. in*

Deut. xviii. Silius Italicus confirms the same,

*Mos fuit in populis quos convenit advena Dido
Poscere cæde Deos veniam, ac flagrantibus aris
(Infandum dictu) parvos imponere natos.*

Philo mentions the same Custom, *ἐθὺς ἢ τοῖς παλαιοῖς . . . πὺν ἡγαπημένον τῶν τέκνων εἰς σφαγὴν ἐπιδιδόναι, λυτὸν τοῖς τιμωροῖς δαίμοσι.* see *Lactant. lib. I. c. 31. Plutarch. De superst. Minut. in Octav.* Nor was this unnatural Rite of sacrificing their own Children peculiar to barbarous Nations; we likewise meet with Instances of this Cruelty among the Greeks and Romans, and even, by the *Psalmist's* Account, among God's own People, *Pf. cvi. 39.* see Note on *ch. xii. v. 5, 6.* where this Subject is handled more at large.

Ibid. Or used secret Ceremonies. *Κρύφια μυστήρια.* They were also called *ἀπόρρητα σύμβολα, ἱερὰ ἀρρήτα, τέλειαι μυσικαί, and opertanea sacra*, which the *οἱ μεμνημένοι* were acquainted with only, and were concealed from all others: Hence in such Writers as make mention of these Rites, as *Herodotus, Diodorus, Apuleius*, all is Mystery and Darknefs; such were the Sacrifices of *Ceres, Isis, Cybele, Proserpina, Venus, Priapus, Bacchus*, and other impure Deities, which were usually celebrated in the Night, in Groves, Caverns, and secret Places; and to such Mysteries of Iniquities practised among the Heathen, *St. Paul* may be thought to allude, when he says, *That it is a Shame even to speak of those things which are done of them in secret*, *Ephes. v. 12.* It appears also, that they were initiated into the Service of their Idols by lewd and indecent Ceremonies; the *LXX* therefore very properly, in *Hosea iv. 14.* where these Rites are referred to, call these Idolaters by the sacrificial Term, *τελεσιουργοί*, which the *Chaldee* Paraphrase upon the Place thus renders, *ipsi cum meretricibus societate se jungunt, & cum scorto comessantur & potant.* Nay, which is still more shocking, there are Instances, both in profane and sacred Writings, of Prostitutions even in the very Temples themselves: Thus *Juvenal*,

— *Ad quas non Clodius aras?* Sat. VI.

And in a following Satire there is the like Charge,

— *Quo non prostat sæmina templo?*
Sat. IX.

The like may be inferred from the History of *Paulina*, who was debauched by *Decius* in the Temple of *Isis*, under the Notion, and with the pleasing Thought, of her lying with the God *Anubis* there; see *Joseph. Antiq. lib. XVIII. c. 4.* see also *Amos ii. 8.* which is by many understood in the like Sense. But the Account in 2 *Maccab. vi. 4.* That the Temple was filled with Riot and Revelling by the Gentiles, who dallied with Harlots, and had to do with Women within the Circuit of the holy Places, is so full, that no farther Proof seems necessary.

Ibid. Or made Revellings of strange Rites.] Ἐμμανεὶς ἐξάλλων θεσμῶν κῶμος. The Geneva Bible renders, or raging Dissoluteness by strange Rites. The Passage seems to be wrong printed in our Version; it should be, *used secret Ceremonies, or mad Revellings of strange Rites*, i. e. Bacchanalian Rites, such as Theodoret calls τὰ τῆς ἀσεβείας ὄργια; and Lactantius more closely, Works of Madness, Quid de iis dicam, qui abominandam, non libidinem, sed insaniam exercent. Instit. lib. VI. c. 23. Κῶμος here is used in an impure Sense, and means amorous Revels, or unlawful Gratifications; by Means of which, as it follows in the next Verse, they grieved others with Adultery: And so, where mention is made, 2 Maccab. vi. 4. before quoted, that the Temple was filled, ἀσώτίας καὶ κῶμων, it is explained after, by dallying with Harlots. In the same Sense κῶμος is used, Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3; and by Theocritus and the Scholiasts on that Poet, an impure Person is styled κωμαστὴς; which is agreeable to the Character of the God Comus, who, according to the Ancients, is described to be *Demon amorum impudicorum incentor*; see Philostrat. lib. I. De Imagin. Suidas in voce Κῶμος. Spencer De Leg. Hebr. tom. I. p. 618. Instead of ἐξάλλων θεσμῶν, Dr. Mangey reads ἀλλοκοτῶν θεσμῶν here, which seems indeed more expressive and proper; see his Notes on Philo, vol. II. De Abrahamo.

Ver. 25. So that there reigned in all Men without Exception Blood, Manslaughter.] Our Translation manifestly follows a Copy which read πάντας, probably the Vatican; but the Expression must be confined, tho' a very general one, to the Idolaters only: For to fix such black Crimes upon all Men without Exception, is too extensive and unjust a Charge, and if it be considered thus universally carries with it a false and unwarrantable Imputation: It must therefore have the same limited Sense as πάντα τὰ ἔθνη, Acts xiv. 16. which should not be rendered, *all Nations*, as our Translation has it; but the Meaning is, and the Rendering should be, *That in Times past God suffered all the Heathen, as distinguished from others, to walk in their own Ways*: And so πάντες here must imply only the Heathen Idolaters, who were the Persons guilty of these detestable Vices. But the Alexandrian Manuscript has another and better Reading, πάντα ὁ ἀπὸ μιᾶς ἔχει, αἷμα καὶ φόνο, *all Things, or rather Crimes, are confounded*, i. e. all Sorts of Sins are promiscuously committed by these Idolaters, which are the sad Consequences of Idol-Worship. This is the Sense of Junius and Calmet, and is confirmed by the Vulgate and all the ancient Versions, and is indeed to be preferred, as it stands clear of the former Objection.

Ibid. Blood, Manslaughter.] Αἷμα καὶ φόνο. I think our Translation should rather have rendered αἷμα by *Manslaughter*, than φόνο, which undoubtedly means *Murder*, and ought so to have been expressed. Αἷμα in the Sense

of *Manslaughter* is used Deut. xvii. 8. where mention is made of a Matter in Dispute between Blood and Blood, ἀναμέσον αἵμα αἵματος where one of them must mean casual Murder, and both together answer to αἷμα καὶ φόνο here; and to דם dam, and דמים damim in the Hebrew, i. e. *Blood and Bloods, or Bloodshed and Murder*; that דם in the singular Number, takes in all Manslaughter, in Battle, Tumults, Casualties, &c. and דמים treacherous, wilful, and insidious Murders, and so implies the strongest Expression of Guilt; see Pagninus's Thesaurus, and Kircher's Concordance, in voce דם: And thus, in Gen. iv. 10. where Abel's Murder is mentioned, which was undoubtedly a wilful Murder, it is expressed in the Plural, according to the Hebrew. We have in Eccles. iv. 9. θάνατος καὶ αἷμα, *Death and Bloodshed*; where αἷμα cannot mean Murder, because it is a Punishment inflicted by God, as by the Sword: So in Ezek. v. 17—xxviii. 23.—xxxviii. 22. θάνατος καὶ αἷμα is rendered *Pestilence and Blood*; where αἷμα signifies any unusual sort of Death, rather than Murder.

Ibid. Dissimulation.] Δόλος. This, I think, would be better rendered *Deceit* or *Cheating*, which is its more usual Acceptation; and so it is taken in the Description of such Idolaters, Rom. i. 29. This Sense likewise is more agreeable to the Context. By the Syriac Interpreters it is rendered, *Fraude*; and by Calmet, *la Tromperie*.

Ibid. Corruption, Unfaithfulness.] Φθορά, ἀπιστία. We are not to understand Φθορά of Corruption of Manners in general, nor yet of Corruption by Lust in particular; but of such Practices, probably Bribery, in some, as induced others to Unfaithfulness, or Breach of Trust, which is the ἀπιστία that follows, and is used for *Perfidia*; and in this Sense the Syriac and Arabic Versions, with Junius, agree, rendering the Words by *Corruptela* and *Perfidia*; which latter is certainly a more proper Word than *Infidelitas*, which the Vulgate uses; see Rom. i. 31.

Ver. 26. Disquieting of good Men.] Θόρυβος ἀγαθῶν. It may as well signify, according to the present pointing of the Greek, *confounding of good things, bonarum rerum confusio*; and so some Interpreters do indeed expound it. According to the Sense of our Version, and of almost all the Commentators, these Idolaters were not only ἀφιλάγαθοι, *Despisers of those that were good*, 2 Tim. iii. 3. but their Opposers and Persecutors: But I question the Propriety of this Rendering; for I do not well understand how θόρυβος ἀγαθῶν can signify any thing, but a Crowd or Tumult of good People, as θόρυβος τῶ λαοῦ, Mark xiv. 2. means an Up-
roar of People in general; or how it can be rendered with our Translators, *disquieting of good Men*. Would not the Construction be better, if these three Words, ἀγαθῶν χελεῖς ἀμνησία, were taken together, as they stand by

by themselves in the same Stiche in the *Alex.* MS. and θόρυβος be rendered by itself? It will be sufficiently distinguished from τάραχος, which goes before, as it is of stronger Signification and greater Force. Τάραχος properly means, *Disturbance, Strife, Stirs*, τάραχος ἐν ὀλίγοις, *Acts* xii. 18. *no small Stir among the Soldiers*; but θόρυβος is properly *Tumults, Riot, Insurrections*, which are of a more publick and dangerous Nature, and it may be considered as the Conclusion of that Climax. And indeed the *Bible*, commonly called *St. Jerom's*, actually so distinguishes, and renders θόρυβος by itself, *tumultus: Bonorum Dei immemoratio*, i. e. *Forgetfulness of God's Benefits*, or of the good things received from the Grace and Kindness of God; which is likewise *Tirinus's* Interpretation of χάρις. But, according to our Version, it means no more than *Ingratitude*; which is scarce of Consequence enough to be inserted in the midst of so black a Catalogue.

Ibid. Defiling of Souls. Ψυχῶν μiasμός. According to the Rendering of all the *English* Versions, no particular Vice seems denoted hereby; it may be equally predicated of every Crime here enumerated, that, as a Sin, it is a defiling of the Soul. I would therefore understand ψυχῶν in the complex Sense, as taking in the whole Man, Body as well as Soul; in which Sense it often occurs in Scripture; and, as the Expression is plural, it may be supposed to include the Sin of more than one Person, some heinous Offence in which Persons, their Bodies as well as Souls, were jointly concerned: And, according to the Character of such Idolaters, and as it stands connected with other like shocking Vices, Sodomy seems most probably to be meant; especially as γενέσεως ἐναλλαγῇ, and ἀσέλγεια, both which our Version seems to understand of that particular Vice, are capable of another, and very consistent Sense. But if this Explanation of ψυχῶν is not satisfactory, may we not then suppose σαρκῶν μiasμός to be the true Reading, and to denote that particular Species of Uncleaness? *St. Jude* has the same Expression, and, as it seems, upon the like Occasion of Filthiness. That σαρκῶν is often used plurally, see *Job* ii. 5. *Wisdom* xii. 5. *Apoc.* iv. 15.—xix. 18, 21. Or, lastly, if I may be indulged one Conjecture more, may not φύσεων μiasμός be thought agreeable to this Place? i. e. defiling of Natures, or Sexes, by bestial or unnatural Mixtures; see *Levit.* c. xviii. where all the abominable Practices, here mentioned, are forbidden, and the idolatrous *Canaanites* on that Account said to be drove out. I shall only add, that Persons guilty of such Uncleaness, as if it did utterly depose them from their Manhood, and debase their very Nature, are in Scripture called by the Name of *Dogs*, *Apocal.* xxii. 15.

Ibid. Changing of Kind. Γενέσεως ἐναλλαγῇ. Our Translators seem to have read, γένεος ἐναλλαγῇ; but *Coverdale's*, and the other ancient Versions, understand by it, *Chaungynge of Birth*, i. e. Uncertainty of legitimate Is-

sue; for, says *Calmet*, where Marriages are defiled, and Adulteries frequent, there must be great Confusion in the Birth of Children, *Pincertitude de la naissance*; and spurious and doubtful ones will often be brought into Families. The *Vulgate* reads, *nativitatis immutatio*; and the *Arabic* more clearly, *partus commutatio*; and *Badwell*, *prolis suppositio & adulteratio*; Expressions all denoting spurious or supposititious Children. *Grotius* is singular in expounding it of Sodomy. The learned *Selden* proposes it as a Conjecture, whether γενέσεως ἐναλλαγῇ may not relate to some idolatrous Rite, particularly the Change of the Sex, (which is the marginal Reading) by the Woman assuming the Habit and Appearance of a Man, and the Man of a Woman, which was customary in the Worship of the *Assyrian Venus*, or *Astarte*. According to *Julius Firmicus*, the Priests of that Goddess must not otherwise officiate, *nisi effeminent vultum, & virilem sexum ornatu muliebri dedecorent*. *De errore prof. relig. cap. IV.* And in this Sense *Selden* expounds *Deut.* xxii. 5. for the mere Exchange of Habit was not in itself so faulty, but being an idolatrous Rite, as such, it was forbidden, and is therefore called an *Abomination*; see *Selden. Syntag. II. cap. 4.* who quotes *Maimonides*, as explaining the Precept in the same manner, *That the counterfeiting the Sex was not so much forbidden, as the Worship of Idols*; and particularly, *ipsa Veneris & masculæ & feminae sacra*. *More Nevoch. c. XXXVIII. p. 3.*

Ibid. Disorder in Marriages. Γάμων ἀταξία. This does not mean any Indecency committed by either of the married Parties, for that is contained in Adultery, which is next mentioned, but incestuous Marriages, which are mentioned at large, and forbidden, *Levit.* xviii. The *Vulgate* renders, *nuptiarum inconstantia*, by which it seems to understand unfetled Marriages, which were dissolved at Pleasure.

Ibid. And shameless Uncleaness. Ἀσέλγεια. Not any particular Act or Species of Uncleaness is here meant, but this Word includes all the Kinds and Sorts of it; and thus *Grotius* explains it, *omne lasciviae genus*, *Annot. ad Gal. cap. v. 19.* For when Men are come to such a Pitch of Wickedness and Degeneracy, as to worship such Gods, or evil Spirits, as delight in Uncleaness, and whose Rites are so infamous and shocking, as to be even a Reproach to human Nature; such a Religion must of course corrupt their Lives, and produce those scandalous Disorders and vile Affections, which are here enumerated. We have the like melancholy Account of the Heathen Vices, *Rom.* i. 23, 24. which the Apostle charges upon their Idolatry, as the Consequences and Effects of it; for God abandoned them, who had displeased him so much by Idol-Worship, to those unnatural Lusts, called there *πάθος ἀτιμίας*, as being the greatest Abuse of the Species, and a Dishonour to the human Nature. That such Instances of Lust and Uncleaness

cleanness, as are here mentioned, were practised frequently by the Heathens in their sacred Rites; see *Levit.* xviii. 24. 1 *Kings* xiv. 24. —xv. 12. 2 *Kings* xxiii. 7. 1 *Pet.* iv. 3. Hence *πλεονεξία*, which the Fathers generally interpret to signify an Action of Lust, is in some of St. Paul's Epistles called Idolatry itself. Such Actions of Lust were also among the *Gnosticks* in their Worship, *Epiphan. Hæres.* XXVI. And Instances are still more flagrant in prophane Authors.

Ver. 27. *For the worshipping of Idols not to be named.*] The Jews were forbidden to make mention of the Names of the Heathen Idols, *Exod.* xxiii. 13. or *Idols of the People*, as the *Chaldee Paraphrase* expresses it; which the *Vulgate* explains by, *per nomen externorum Deorum non jurabitis, neque audietur ex ore vestro*; which the *Psalmist* likewise refers to, and resolves against; *Their Drink-Offerings of Blood will I not offer, neither make mention of their Names within my Lips*, *Ps.* xvi. 5. And this the *Israelites* religiously observed; for they either changed the Name of the Idol, and of the Places dedicated to its Worship, or else substituted such a Word as had some Affinity with the true Name, but withal expressed their Contempt and Abhorrence of it: Thus they called *Baal*, *Bosbeth*, i. e. *Shame*; *Hof.* ix. 10. And when the Mount of Olives was defiled with Idolatry, they called it the Mount of Corruption, 2 *Kings* xxiii. 13. changing the Hebrew Name: And *Bethel*, which signifies the *House of God*, when it came to be the Seat of Idolatry, was called *Beth-aven*, i. e. *the House of Vanity*, *Hof.* iv. 15. —x. 5. In like manner they changed *Beelzebub* into *Beelzebub*, i. e. *Dominus Stercoreus*, by Way of Contempt and Derision: And that grand Impostor *Barchochab*, who would have passed for the *Messiah* in the Reign of *Trajan*, they called, says *Selden*, *Barchozibam*, i. e. *filium mendacii*. *Syntag.* II. cap. 6. where more Instances of this occur. And as the Jews were not to mention the Names of the Heathen Idols, or strange Gods, so neither might they cause to swear by them, *Josh.* xxiii. 7. *Maimonides* says, that, by the Hebrew Canons, it was forbidden to make an Infidel swear by his God, or even to mention the Name thereof. *De idol.*

Ibid. *For the worshipping of Idols is the Beginning, the Cause, and the End of all Evil.*] Idolatry is, in the Opinion of *Tertulian*, the principal Crime of Mankind, the chief Guilt of the World, the total Cause of God's Judgments and Displeasure; for thus he begins his Book *De idololatria*, *Principale crimen generis humani, summus sæculi reatus, tota causa judicii idololatria*; intimating hereby, that it is a kind of Mother-Sin, containing in it all other Evils on which the Judge of the World passeth Condemnation. *Tenison on Idol.* p. 39. *Lactantius* goes still higher in his Censure of it, calling it the inexpiable Wickedness, *Instit.* lib. I. c. 18. But, of all others, *Gregory Nazianzen* comes nearest this Writer in his Sentiments

upon the Guilt of Idolatry; for he calleth it, *ἔξατον ἢ πρῶτον τῶν κακῶν*, *the Beginning and End of all Evil*. *Orat.* XXXVIII. *De Idol.* which are the very Words of our Author.

Ver. 28. *For either they are mad when they are merry,*] i. e. when they dance before the Idol, or rejoice at the Idol-Feast; in both which Senses the Verb *εὐφραίνεσθαι*, here used, frequently occurs; see *Acts* vii. 41. or it may refer to the mad Howlings in their *Orgia*, or *Bacchanalian Feasts*, or to the Drunkenness and Extravagance commonly attending them, when Women ran about like so many Furies, their Heads wreathed about with Snakes, wildly brandishing their *Thyrus*, and tearing the Flesh even of living Animals to pieces with their Teeth. *Julius Firmicus* thus describes these Revels, *Illic [in Orgiis] inter ebrias puellas, & vinolentos senes, cum scelerum pompa præcederet, alter nigro amictu teter, alter ostenso angue terribilis, alter cruentus ore, dum viva pecoris membra discerpit—De errore prof. relig.* That *ὠμοφαγία*, or eating of raw Flesh, and particularly the Entrails of the Victims, was customary at these Feasts, see 2 *Maccab.* vi. 7. where, in the Description of the abominable Rites of *Bacchus*, *ἀπλῆς χυσιμὸς* is expressly mentioned, called also, *παράνομος ἀπλῆς χυσιμὸς*, *ψ.* 21.

Ibid. *Or else lightly forswear themselves.*] i. e. without any Scruple: Which is not to be wondered at; for an Oath can have no Tie upon, or sacred Authority among, such as are neither convinced of the Truth of their Religion, nor influenced by the Power of it, nor affected by any Awe or Expectation of Punishment. Innumerable almost are the Instances which may be produced of the Perjury of the Heathens; as that of *Antiochus* the younger, who, notwithstanding the Oath made to the People of *Israel*, yet overthrew the Wall of *Sion*, 1 *Maccab.* vi. 62. And Part of the Charge given by *Judas Maccabeus* to his Men, before his final Engagement with *Nicanor*, was to shew the Falseness of the Heathen, and their Breach of Oaths, 2 *Maccab.* xv. 10. To this Sin of Perjury, so frequent among the Heathen, *Spencer* and other learned Men think the *Psalmist* alludes, *Ps.* cxliv. 7, 8. *Deliver me from the Hand of the strange Children, whose Mouth talketh of Vanity, and their right Hand is a right Hand of Iniquity*, i. e. from such of the Heathen as devise Lies, and falsely swear to them, by lifting up *dextra falsitatis*, the Hand of Deceit; see also *Ovid. Fast.* lib. V. *ψ.* 681.

Ver. 29. *Insomuch as their Trust is in Idols which have no Life, though they swear falsely, yet they look not to be hurt.*] The like Observation is made upon Idols in the Epistle of *Jeremy*; *Though a Man make a Vow unto them, and keep it not, they will not require it*, *ψ.* 35. As the Gods and Idols they swore by had neither Life nor Power, so the Heathens feared not any Punishment from them for any Breach of Faith, as knowing they were ignorant of what passed, and were secure from their ever hurting them. *Minucius* therefore very wittily

sneers the Heathens on this Account, when he says, *tutius iis per Jovis genium pejerare quam Caesaris*: For their Emperors and Magistrates they stood in Awe of, being sensible they would punish them for their Perjuries; but their Idols being *res nihili, mere Nothings*, their Oaths likewise were thought to be of no Consequence: Hence they made a Jest of the Obligation or Sacredness of them, not unlike those Greeks of whom the Orator speaks, *quibus jusjurandum jocus, & testimonium ludus*. Cic. pro Flac. or those whom Juvenal describes, *intrepidus altaria tangere*, approaching the Altars boldly, without any Sense of Fear, without any Conscience of an Oath. The Heathens had likewise this farther Reason to promise themselves Impunity in the Commission of many of their Crimes, that herein they imitated their Deities, and were warranted by their Example. It is therefore a very just Observation of St. Austin's, that Jupiter was to no Purpose armed with Thunder to punish guilty Mortals, which must be useless and imaginary, unless he himself had been better than his offending Creatures. Confess. lib. I. c. 16.

Ver. 30. *Howbeit, for both Causes shall they be justly punished.*] *Ἀμφοτέρω δὲ αἰτίαι μὲν δυνάμει τὰ δίκαια.* The true literal Rendering of this is, *utroque illos insequentur jura*; where *jura* may either mean *Reasons* or *Indictments*, or *Vengeance* and *Punishment*. In the first Sense, Demosthenes uses *τὰ δίκαια*; in the latter Sense Horace uses *jura*; *forſan debita jura, superbe, te maneat ipſum*. Carm. lib. I. od. 28. Dr. Grabe seems not sensible of this, and flings *τὰ δίκαια*, which is the Reading likewise of the Alex. MS. as a corrupt one, into the Margin, substituting *τὰ δίκαια* in its Place. From the double Punishment here said to pursue the Idolater, one may infer, that the Nothingness of the Idol will not, as has been pretended, excuse the Worshipper. For though an Idol be formally nothing of that which it is taken for, and nothing materially, but a lifeless Piece of Wood, or Stone, yet relatively, an Idol is something; and an Oath by it, or Worship and Sacrifice offered to it, is not offered to nothing, but to Demons, who in, and by these Idols, imposed upon the Heathen through their oracular Delusions.

Ibid, *Because they thought not well of God, giving heed unto Idols.*] Not unlike is that of St. Paul, Rom. i. 25. where speaking of the Gentile Idolaters, he says, that they worshipped the Creature more than the Creator, *παρεβόησαν τὸν κτίοντα*, i. e. they worshipped the Creature jointly, and together with the Creator; or rather, as the original Words will bear, they worshipped the Creature contrary to, and in defiance of the Right of the Creator; as by *ὡς φέρειν*, in the next Verse, is meant a Practice contrary to the Right and Usage of Nature; for St. Paul cannot be understood, as if he blamed the Gentiles for being more given to the Service of the Creature than of the Creator (for one single Act

of religious Worship designedly performed to a Creature, will make a Man an Idolater) nor can he be thought to mean, that they would be more excusable, if they had worshipped both equally; but he blames them for giving that Honour to other Things, or Beings, which is his peculiar Right, and belongs to him solely, and exclusively of all Creatures.

Ibid. *Despising Holiness.*] *καταφρονήσαντες ὁσιότητος*. The Vulgate renders, *in dolo contemnentes justitiam*, applying *ἐν δόλῳ* to the last Sentence. St. Jerom's Bible, as it is called, reads very particularly, *in idolo contemnentes justitiam*. All the Versions agree in rendering *ὁσιότης*, either by *justitia* or *veritas*, applying it to that Branch of Righteousness which consists in the Observance of Truth, Faith, Promises, Oaths, &c. which one Man has a Right to expect from another. And therefore Dr. Mangey, with great Judgment, conjectures, that the true Reading here is, *ισότης*, which seems the more probable, as nothing is more common, than the Exchange of *ὁσιότης* and *ισότης*, and vice versa. See Notes in Philo, De decem orac.

Ver. 31. *For it is not the Power of them by whom they swear, but it is the just Vengeance of (leg. against) Sinners, that punisheth always the Offence of the Ungodly.*] Our Version is somewhat obscure; but the Meaning is, that Idolaters and false Swearers, who are here called the Ungodly, whose Offence is by the Vulgate rendered *prævaricatio*, shall certainly be punished; yet not by any Act or Power of their Idols, or false Gods, who can take no Cognizance of Perjury, or Falshood; but by the just Vengeance of an Almighty God, the Revenger of Injustice, and of strange and false Worship: That the Punishment of perjured Persons, when it has happened, (which the superstitious Pagans fondly attributed to the Power and Resentment of their false Gods; see Juv. Sat. VIII.) was rather to be ascribed to the Vengeance of the only true God. St. Austin therefore rightly states the Difference, *non te audit lapis loquentem, sed punit Deus fallentem*.

CHAP. XV.

THE ARGUMENT.

THE Author praises God for preserving his Peculium, or chosen People, from the Sin of Idolatry, with which all other Nations were infected. He enlarges upon the Folly of Idolaters, and the Invektive is carried on against such as make Idols; particularly Images made of Clay are condemned as an Instance of greater Folly, and the Maker of them less excusable than of the graven ones in the former Chapter; inasmuch as himself and Work are both a Composition of Clay, and are resolvable into Dust; and that the very Attempt to make a Deity of such perishing Materials, and by a Hand itself frail and mortal, is little less than a Contradiction; that they are contemptible, and

and nothing worth, as having neither Life, Sense, nor Motion, in common with other Images; but are more despicable on account of the Earth they are made of, which speaks its own Decay. The Chapter concludes with the ridiculous and wicked Worship of brutish and venomous Beasts, such as created even Dread and Horror from their very Form and Appearance.

Ver. 1. *But thou, O God, art true.*] i. e. the true God, a Being that necessarily exists; whereas the Existence of Idols is only imaginary: Or the Meaning may be, that thy Word is true, and thy Miracles real; but the Oracles of Demons are equivocating, and their Works lying Wonders.

Ver. 2. *For if we sin, we are thine, knowing thy Power.*] The whole Verse is very obscurely expressed; the Sense of this Passage seems to be, "If we sin, we are in the Hand of God, and under the Power of his Vengeance, and shall feel the Effects of it." At the End of the former Chapter, the Author says, that the Heathens perjured themselves without any Scruple, because they did not fear, or stand in Awe of, the Vengeance of their dumb Idols or blind Deities. As for us, says he, who have the Honour to be called thy chosen People, and have so many Proofs of thy Existence and infinite Power, we are convinced, that if we have the Misfortune to offend thee, thou wilt deal with us according to our sinful Works, and make us experience the Effects of thine Anger. *Calmet in loc.* or it may be understood like *Isaiah lxiii. 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; i. e. our Hope, even when we are Sinners, is in our Relation to thee.* So in all the other Places of Scripture, where good Men, as *Moses, David, Ezra, Daniel*, lament the Sins of the *Israelites*, and supplicate for them, this Consideration is more especially urged, that they are (even in their Iniquities and Transgressions) his peculiar People.

Ibid. *But we will not sin, knowing that we are counted thine.*] i. e. If we continue faithful, and do not sin against thee, thou wilt reckon us in the Number of thy Children, and fill us with Mercy and Loving-kindness. All the ancient *English* Versions, it is observable, read in the present Tense: Thus *Coverdale*, *If we synne not, then are we sure that thou regardest us*: And the *Arabic* is in like manner, *Si minimè peccemus, in tuos tuamque proprietatem nos reputari novimus.* The Comment of *Messieurs du Port Royal* upon this whole Verse is short and clear; "If we sin, we are in the Hands of God, as his Enemies; if we sin not, we are in his Hands as his Friends." Which is followed by this useful Reflexion; "How careful therefore should we be to pursue every thing that may make God our Friend, and to avoid whatever may make him our Enemy, because there is no Escape from his sovereign Hand, which is all-powerful either to

"save or to destroy?" *St. Austin* quotes this very Passage, and draws the like Inference; *Quis dignè cogitans inhabitationem apud Deum, non enitatur ita vivere, ut tali habitationi congruat? Lib. De fid. & oper.* There is also another Sense of this Place, which seems more agreeable to the *Greek*, viz. "We will not sin, because we know that we are in the Number of thy Children, and that thou regardest us as thine own *Peculium*; from this Consideration and Persuasion, and from a more generous Motive than that of a servile Fear, we will be careful how we offend thee at any time, and forfeit thy Love and Regard for us." The *Predestinarians* therefore grossly abuse this Passage, when they urge it in Favour of absolute Election; as if the Sense of the Place was, "We shall not sin, knowing that we are thy Chosen." But there is no Authority from any of the Versions for such a conceited Interpretation; nor does human Frailty permit it, or the Scripture make any Man a Vessel of Mercy absolutely and unconditionally.

Ver. 3. *For to know thee is perfect Righteousness; yea, to know thy Power is the Root of Immortality.*] By knowing God, is not meant a barren Knowledge, purely speculative; but a practical Knowledge, or such as worketh by Love, and is known by its Fruits, in which consists perfect Righteousness: And as the Commission of Sin is the Cause of Corruption and Misery, so the Knowledge of God's Power, and that Dread and Fear of its Effects, which keeps Men from sinning, may properly be said to be the Root of Immortality; as such a well-grounded Faith leads to Holiness, from whence, as from its true Source, Happiness is to be expected.

Ver. 4. *For neither did the Inventions of Men deceive us, nor an Image.*] It appears from this Verse, as well as other Particulars in this Book, that *King Solomon* was not the Author of it, however dignified with his Name: For, whether we understand us, to mean *Solomon* himself, which is not an unusual Manner of Expression, when applied to, or spoken by Kings, or whether we understand it of the People of the *Jews* in his Time, what is mentioned here does not suit with the Morals and Character of him, or his People. For it is certain, that *Solomon* revolted to Idolatry, and that this otherwise great Prince, contrary to the Caution given, *Exod. xxxiv. 16.* took him Wives of the *Moabites* and *Ammonites*, and other strange Women, who turned his Heart after other Gods. And it seems highly probable, by what is mentioned, *1 Kings xi. 33.* that Numbers of the People followed his Example in worshipping *Ashstoreth, the Goddess of the Zidonians*; *Chemosh, the God of the Moabites*; and *Milcol, the God of the Children of Ammon.* The *Jews* indeed, after the Captivity, had the good Fortune to keep themselves pure from the Abominations of the Heathens; and from hence one may conclude, that this Writer lived after the Captivity; for before that

Time

Time he could not say this with any Truth or Confidence, when Idolatry was so common both in *Israel* and *Judah*.

Ibid. *Nor an Image spotted with divers Colours, the Painter's fruitless Labour.*] From hence *Grotius* concludes the Author of this Book to be an *Alexandrian Jew*; for they, following the Exposition which the *LXX* make of the *Decalogue* (supposed likewise to be *Alexandrian Jews*; see *Hody De Bibl. text. orig.*) understand *ἐδὲ πάντες ὁμοίωμα* in the most extensive Sense; and include Pictures, as well as Images and Statues, under the Prohibition in the second Commandment; see *Grot. in Exod. xx.* And *Philo* understands the Words in the same Sense, *lib. De gigant.* and the like Notion occurs in his Piece *De legatione*. It is observable likewise, that a Painter here is called *σκιαγραφός*, i. e. a *Drawer of Shadows*. *Calmet* observes from *Pliny, lib. XXXV.* that there was no Painter so early as the Time of the *Trojan War*; that its Beginning was rude and accidental, found out at *Corinth*, by tracing with a Pencil the Shade which a Man's Body cast upon the Wall. *Comm. in loc.* This was its Original, at first very simple, without any Colours, Diversity, or Mixture; without any of that Variety, Boldness, or Life; without that Contrast, or pleasing Emulation between Art and Nature; in a Word, without that *je ne sçai quoy*, which is so much admired in complete and finished Pieces; which Improvement the Author seems to mention as a probable Inducement to Idolatry.

Ver. 5. *The Sight whereof enticeth Fools to lust after it.*] Our Translators seem to have made use of a Copy which read, *εἰς ὄρεξιν ἐχέλαι*, which is the Reading of the *Alexand. MS.* but the most common Reading is that to which our Margin refers, *εἰς ὄνειδος ἐχέλαι*. *Dr. Grabe*, instead of *ἀφροσιν*, reads *ἀφροσι*, in the singular Number; as the *Vulgate* does *insensato*: And would not *ποθεῖν*, suit this Emendation better than *ποθεῖν τε*, which is the common Reading of the next Sentence? By Lust here mentioned, probably is meant that filthy Lewdness which the Demon, that resided in the Idol, often raised in the Worshipper towards the Image itself: For, that very great and scandalous Indecencies were practised, not only before, but even to the very Statues themselves, is notorious from *Pliny* and *Arnobius*. Thus the latter, *Pygmalionem, regem Cypri, simulacrum Veneris adamasse ut feminam, solitumque dementem, tanquam si uxoria res esset, sublevato in lectulum numine copularier amplexibus. Lib. VI. cont. gentes.* And indeed the Word *ὄρεξις* will warrant this Interpretation; for in such an impure Sense it is often taken, particularly *Rom. i. 27.* where the Vices of the idolatrous Heathen are enumerated. "We may hence see the Danger, "and condemn the vicious Taste of Pictures, "or Statues, represented naked, and in indecent Postures, which, says *Calmet*, raise "loose Ideas in weak and unguarded Minds,

"and more so in Tempers already corrupted "and depraved." *Comm. in loc.*

Ver. 7. *The Potter tempering soft Earth, fashioneth every Vessel with much Labour for our Service: yea, of the same Clay he maketh both the Vessels that serve for clean Uses, and also all such as serve to the contrary.*] *Καὶ γὰρ κεραιμὲν ἀπαλὴν γῆν θάλλων ἐπιμόχθους, πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον.* I think the Reading would be better thus: *Καὶ γὰρ κεραιμὲν ἀπαλὴν γῆν θάλλων, ἐπιμόχθους πλάσσει, κ. τ. λ.* This is the Pointing of the *Vulgate*, which also reads *laboriosè*; and indeed Labour is more required here, than in the first Instance. The Meaning of the whole Verse is, "such Images in particular are most ridiculous, as are made by the Plasterer, or Potter, out of Clay; which, though very ancient and probably before those of Stone and Metal," see *Principes de la Sculpture, liv. II. c. 1.* (for as all Arts had but rude and weak Beginnings, so there is less Difficulty to believe, that Images of Earth and of Clay, were the most early) "yet upon account of "the Meanness of the Materials, and because "the same Lump of Clay is often applied to "base and dishonourable Uses, are therefore "the most despicable. And though in general the Potter is the best Judge of what comes properly under his own Art and Way of Business, and knows what is most suitable to each Design, and in the Management of the same Lump of Clay has it in his Power to what uses he will employ it; yet he never shews his own Skill less, or the Wretchedness of such an Idol more, than when from a Parcel of common Earth, which serves for the meanest Uses, and often for Vessels of Dishonour, he attempts "to make a *Jupiter* or an *Apollo*."

Ver. 8. *a vain God.*] Idols are generally called *Vanities* in the prophetic Writings, and by the *LXX* as frequently translated *μάταια*. In *Hebrew* they are called *Elilim*, which signifies, 1. Things nothing worth, or which have no Existence, *τὰ μὴ ὄντα*, Things that are not, as they are called in the *Additions* to the Book of *Esther, c. xiv. §. 11.* *Dicuntur Elilim, says Mercer, a nihilitate, quasi nihil idola sint. Comm. in Job. xiii. 4.* St. Paul confirms the same, when he says, that an Idol is nothing in the World, *1 Cor. viii. 4.* Idols are, 2. called *Elilim*, as being *al Elim*, not Gods, without Power or Strength, *Lev. xix. 4.* *Pf. xcvi. 5.* whereas *Elim* and *Elohim*, are Gods of Strength; see *Drus. observ. sac. lib. XVI. 3.* Idols are called *Elilim*, from the *Radix, Ala*, because they are abominable and accursed Things. By the *LXX* they are also styled *τὰ ψευδῆ*, mendacia, *Amos ii. 4.* *Isai. xxviii. 15.* *Jer. xvi. 19.* and in very many Passages of the *Apocalypse*, Mr. Mede observes, Idolaters and Lyars are synonymous, *Book V. c. 11.*

Ibid. *When his Life, which was lent him, shall be demanded.*] *Τὸ τῆς ψυχῆς ἀπαλλοθῆναι χρεός.* *Phædrus* thus expresses the like Thought, Cum

Cum mors vicina flagitabit debitum. Life is represented in the same manner as a Debt by many of the Ancients; thus *Plato*, ἡ τε ἡλικία καὶ τὸ χρεῖον, *vita etiam est debitum.* Tully has a very remarkable Expression upon the Occasion, *Dederunt [Dii] vitam tanquam pecuniam, nullā pręstitutā die. Tusc. quęst. lib. I.* Thus *Seneca*, speaking of the wise Man, says, *Vivit commodatus sibi, reposcentibus sine tristitia red-diturus. De tranquil. animi, cap. XI.* Hence the Phrase, *animam reddere, to die.* We meet with the like Thought often in *Philo*; see also *Joseph. Antiq. lib. VII. c. 15. lib. VIII. 12. Epict. lib. III. c. 13. Luke xii. 20.* where the same Expression is used and on the like Occasion, ταύτη τῇ νομί τὴν ψυχὴν σε ἀπαίτεσιν ἀπὸ σῶ.

Ver. 9. *Notwithstanding his Care is, not that he shall have much Labour, nor that his Life is short, but striveth to excel Goldsmiths and counteth it his Glory to make counterfeit things.]* There is another Sense of these Words, which the Greek will admit of, *i. e.* he has no Concern or Care upon him, lest he should be sick, or die, ὅτι μέλλει κάμνειν, which is the marginal Reading; and that at best his Life is but short, but his whole Contest and Aim is for Glory, and to carry the Prize from all Competitors, even the most celebrated in other Arts; contending either for the Precedence of the *Plastick Art*, above that of *Sculpture*, &c. as being the Mother-Art, *mater statuarię, sculpturę, & cęlaturę*; see *Steph. Dięst. Histor. in voce PRAXITELES*, or that his own Excellence exceeds, or equals the best Performances in Metal; but his Ambition herein is faulty, for he ought to consider this material Difference, that not only his own Life is short and uncertain, but that the Materials of his counterfeit things, *i. e.* his earthen false Gods, (and such *Varro* assures us were common even in the City of *Rome*; see *Pliny, XXXV. 12.*) are mouldring and brittle; whereas the other Artificers here mentioned, whether Goldsmiths, or Workers in Brass, make their Deities of what is more solid and durable, and do not descend to the same Instances of Meanness as to their Matter. Though the Worship of such Gods as come out of the Smith's Furnace, or are fashioned by the Anvil and Hammer, is not here the more commended upon account of the Value or Strength of the Materials, Idolatry in every shape being, according to *Arnobius*, who was once guilty of it, a Degree of Madness. *Lib. I. cont. Gent.*

Ver. 11. *Forasmuch as he knew not his Maker, and him that inspired into him an active Soul.]* St. *Chrysostom* has the like Comparison and Observation, πῶς μὲν ἡ κεραμέως σοία μίαν, κ. τ. λ. "The Clay and the Potter are of the same Nature; the Potter indeed excels the Clay in Beauty and Dignity; but it is not owing to any Difference of Nature, but to the Wisdom and Appointment of his Maker." *De incompreh. Dei nat. Hom. XXVII.* His Obligation in particular therefore to God stands confessed, who made him what he is, gave him superior Excellence, and animated him above that senseless Mass

which he abuses, by inspiring into him an active Soul; *animam quę operatur*, says the *Vulgate*, that very Soul by which he works, according to *Coverdale's* Version; and *Calmet* understands it in the same Sense, *cette même ame par laquelle il travaille*, a Soul so active in its Operations, that it may be in general affirmed to be the Principle of all the Designs, Inventions, and Actions of the best Workmen, and most experienced Artists.

Ver. 12. *But they counted our Life a Past-time, and our Time here a Market for Gain.]* *i. e.* says *Calmet*, such Persons of unlawful Occupations seem to imagine Life to be either a Farce, or Comedy for Diversion, or a Fair and Market for Advantage: The Fathers very commonly make use of the first Simile, representing Life as a Comedy, in which every Man must bear his Part, and should endeavour to acquit himself with Applause and Satisfaction; but in a Sense quite different from that of Libertines, who indeed make Life, and what is serious and useful in it, a Farce, and by proposing mere Diversion and sinful Pleasures as the *Ultimatum* of their Happiness, make a ridiculous Figure upon the Stage of Life, and their Exit is as contemptible. There are others who consider Life as a great Market for Gain, who are only intent upon amassing Riches, without considering the Lawfulness of their Callings, or the Means they make use of for obtaining them; who care not how they are employed, whether it be in making Earthen Deities, or Silver Shrines for some *Diana*, provided it may bring no small gain unto the Craftsmen; as if their Maxim was that mentioned in *Horace*,

Ut facias rem,

Si possis, recte; si non, quocunque modo rem.
Epist. lib. I. Epist. 1.

which cannot be better translated than as it stands in our Version, *We must be getting every Way, though it be by evil Means.* St. *Chrysostom's* Reflexion upon the mistaken Conduct of Mankind is very just, "Our Life and our Employments are like the Pastimes of Children; like them we make a serious Affair of laying up Trifles, building Houses, which tumble suddenly; and should they continue any long Time, would be of no great Service to us, as we must leave them, and what we have heaped together will not follow us into the other World."

Ver. 14. *And all the Enemies of thy People that hold them in Subjection.]* Καταδυναστεύσαντες αὐτὸν, which seems to imply more than holding them in Subjection; it means oppressing them, and abusing their Power over them. Accordingly *Junius* renders, *qui potentia in ipsum abutuntur.* From hence likewise an Argument may be drawn, that *Solomon* was not the Author of this Book, because what is mentioned here of the *Israelites* being held in Subjection, and oppressed by their Enemies, does not agree with the happy and prosperous Times of *Solomon*; see *1 Kings, iv. 20, 21. 24, 25.* If therefore the Jews were in the

low and oppressed State here mentioned, and were not so in the Time of *Solomon*, it follows by an easy Consequence, that this Book was not wrote by him, nor in his Time. This probably relates to the Condition of the *Jews*, after their Return from the Captivity, when this Writer seems to have lived.

Ibid. *Are most foolish, and are more miserable than very Babies.*] As being Idolaters; for that Children, through Inexperience and Weakness of Judgment, may often mistake Images or Statues for real Persons, is no Wonder; since sometimes Art has arrived to such a happy Imitation of Nature, that even grown Persons at first Sight, at a Distance, have mistaken them for Life. Hence those Expressions in the Poets, *vivi de marmore vultus*, and *spirantia æra*. And hence probably the Fable of *Pygmalion's* Love of a favourite Statue. *Lactantius*, producing those Verses of *Lucilius*,

—*Pueri infantes credunt signa omnia abena Vivere, & esse homines*—

observes, like this Writer, that such as worship Idols, are weaker than Children, *illi enim simulacra homines putant, hi Deos*.

Ver. 15. *For they counted all the Idols of the Heathens to be Gods, which neither have the Use of Eyes to see.*] i. e. they cannot observe the Behaviour and Devotion wherewith their Votaries look up to them, and prostrate themselves before them. The Imperfection of Idols is described in like manner, *Pf. cxv. 5, 6, 7.*—*cxv. 16, 17.* which this Writer seems to have copied. Nor can we better expound that controverted Passage, *2 Sam. v. 6, 8.* than of *David's* ridiculing the Idols of the *Jebusites*, or certain Brazen Images, and Statues of those Heathen Divinities in which they confided, calling them *the Lamæ and the Blind*, by Way of Derision, supposed indeed by them, to be the Divine Guards of the Fort, the *Talismanical* Protectors of it; see *Gregory's Notes and Observat. p. 33.*

Ibid. *Nor Noses to draw Breath, nor Ears to hear.*] They have not the Faculty of Respiration, though necessary to the very Being of Life: And for the same Reason the Offering Incense and sweet Odours to them is fruitless, since they are insensible of the Smell of them, and of the Respect intended by them. It is equally vain to put up Prayers and Supplications to them; for, as appears from the Instance of the Worshipers of *Baal*, though they cry aloud to their false Gods, from Morning even until Noon, *there shall be no Voice, nor any that will answer, 1 Kings. xviii. 26.* *Philo* sneers such Worshipers, whom he calls, *homines deploratæ amentia*, in smart, but pleasant Terms, *Heus vos viri egregii, votorum summa, & felicitatis finis est, reddi Deo similes; orate igitur ut similes fiat vestris statuis, non videntes oculis, non audientes auribus, & summa felicitate fruimini.*

Ibid. *Nor Fingers of Hands to handle, and as for their Feet they are slow to go.*] And though they are often represented to their

Worshippers with Thunderbolts in their Hands, and made to appear terrible with Daggers, and other Instruments of Vengeance, yet have they no Use of them, nor do the Wicked experience any Harm or Punishment from them. Their Feet too are equally useless, *ἀργοὶ ποδὲς ἐπὶ-εἰσιν*, which would be better rendered *unable to go*; for Idols cannot properly be said to move slowly, which do not move at all, *ἀργοὶ* here being the same as *ἀεργοὶ*, i. e. *Feet idle and useless for walking.*

Ver. 16. *But no Man can make a God like unto himself.*] *Οὐδεὶς γὰρ αὐτῷ ὅμοιον ἀνθρώπος ἰχύνει πλάσαι Θεόν*, *Nemo enim sibi similem homo poterit Deum fingere*, says the *Vulgate*, which our Version follows, as if the original Reading was, *ἐαυτῷ ὅμοιον*, and not *αὐτῷ*. The *Alexand. MS.* has *ἰχύνει γὰρ ἀνθρώπων ὅμοιον ἰχύνει πλάσαι Θεόν* but something seems here wanting: Probably the true Reading here is, with a very little Variation, *ἰχύνει γὰρ αὐτῶν ὅμοιον ἀνθρώπων ἰχύνει πλάσαι Θεόν*. And I offer this Conjecture with the more Confidence, as it is the exact Reading of the *Syriac* Version, *Nemo autem illorum fabricare potest Deum homini similem*, i. e. *none but the Artists can make a God like, or equal to, a Man*; for the Maker of the Idol, having Life and Motion, far exceeds the artificial God, who wants both: Herein only the Idol-Makers, and such as worship and confide in them, are like the Idol, because they are equally senseless. And thus that Passage of the *Psalmist* is to be understood, *They that make them are like unto them, and so are all they that put their Trust in them, Pf. cxv. 8.* see *De Muis in loc.*

Ver. 17. *For he himself is better than the Things which he worshippeth.*] If the Maker therefore of the Idol be mortal, how can the dead Thing which he worketh be supposed to have Immortality? The Reasoning therefore in the Epistle of *Jeremy* is very just, *They themselves that made them can never continue long, how should then the Things that are made by them be Gods?* vi. 46. “What an Absurdity is it, says *Chrysostom*, for a Person to “worship an Idol, the Work perhaps of his “own Hands; as if Men had the Power of “making a God, and it ceased to be any “longer their Workmanship. If Idols had “any Sense, they ought rather to worship “Men as their Makers, since even the Laws “of Nature teach us, that, according to the “stated Order of Causes and Effects, the “Maker is more perfect than his Work, and “not preposterously the Work than the Ma- “ker.” *Serm. de tribus pueris.* And *Lactan- tius* no less expressly, “What Divinity, says “he, can an Idol have, which it was in the “Maker’s Power to have made in another “manner, or not to have made at all? Up- on the Comparison therefore, as *Philo* justly argues upon this Occasion, the Artists them- selves deserved rather to have been conse- crated, and to have received Divine Honours, than their Works to be deified, and themselves forgotten: Which shews the great Absurdity of Idol-Worship in general, and of the Ma- ker

ker particularly, in falling down before his own Handy-work.

Ibid. *Whereas he lived once, but they never*] *ὡν αὐτὸς μὲν ἔζησεν, ἐκεῖνα δὲ οὐδέποτε.* This is the reading in the *Alexand. MS.* and all the Editions; but it seems difficult to determine what *ὡν* relates to, or is governed by, except some such Preposition as *ἀπὸ* be dropt, or understood before *ὡν*, or we might read instead of *αὐτῷ*, *ὡν* in this Place, *ἀπὸ ὡν*. But if this be objected against, why may not *ὅτι αὐτὸς μὲν ἔζησεν, κ. τ. λ.* be admitted? which Sense is confirmed by the *Vulgate*, *Syriac*, and *Arabic* Versions, and therefore probably may be the true Reading. *Calmet* renders *parce qu'il vit quelque tems*, which answers to *ὡς* or *ὅτι*, the former of which might likewise do here.

Ver. 18. *Yea, they worshipped those Beasts also that are most hateful.*] *Τὰ ζῷα τὰ ἐχθίστα*, which may mean either mischievous, or odious, such as Wolves, Dogs, Cats, Lions, Crocodiles, Serpents. Thus *Cicero*, after having mentioned that almost all Sorts of Beasts were worshipped by the *Egyptians*, *Boves*, *Canes*, *Lupos*, *Feles*, *quibus nihil fœdus, obscœnius, lutulentius ne Natura quidem ipsa viderit*; adds, that even such Animals as were really mischievous and hurtful to Mankind were adored by them, *viz.* Crocodiles, Asps, Serpents; *etiam animalium monstra illa, a quibus hominum generi præcipua incommoda inferuntur, Crocodilos, Aspidas, Serpentes.* *De consol.* See Note on c. xi. 15. and c. xii. 24. This Worship of the Serpent is the more surprizing, as the Naturalists observe, that, ever since the Fall of our first Parents, occasioned by the Subtlety of the Serpent, there is the most deadly Enmity between Mankind and the Serpent, and the strongest Aversion and Antipathy to it above all the Beasts of the Field: This, says Mr. *Mede*, discovers itself both in the natural and sensitive Faculties of them both, for their Humours are poison to each other, and each of them is astonished and frightened at the Sight and Presence of the other. *Disc.* 42.

Ibid. *For being compared together, some are worse than others.*] Either more mischievous, more odious, and more senseless than others. In the last Sense *Grotius* understands this Place; and the *Vatican*, and some other Copies, it must be confessed, seem to countenance it, which read, *ἀνοῖα ᾧ συγκρινόμενα τῶν ἄλλων ἐστὶ χεῖρονα*. And so does the *Vulgate*, *insensata enim comparata his, illis sunt deteriora*. And the like Sense is favoured by the *Bishops Bible*, and all the ancient *English* Versions: But *ἀνοῖα* in this Place is liable to many Objections, whether taken adjectively, or considered as a Substantive. The true Reading undoubtedly is that of the *Alexand. MS.* *ἐνία ᾧ συγκρινόμενα τῶν ἄλλων ἐστὶ χεῖρονα*, which our Translators very justly render, *being compared together, some are worse than others*, which is true in general, or with respect to those particular Animals which the *Egyptians* worshipped, as appears by the next Verse.

Ver. 19. *Neither are they beautiful, so much as to be desired in respect of Beasts.*] The *Bi-*

shops and the *Geneva Bible* render more properly and explicitly, *neither have they any Beautie to be desired in respect of other Beasts.* *Calmet* observes, that as to the Appearance of Reason and Understanding, many other Animals, particularly the Horse, Elephant, and Fox, are more surprizing, sagacious, and cunning than the Ox, Sheep, Wolf, or Beetle, which the *Egyptians* reckon among their Deities. And as to Beauty, almost all Beasts, (not to mention Birds, which may be here included among the *ζῷα*, or living Creatures) are preferable in that respect to Serpents and Crocodiles, which they have such a great Regard for. *Comm. in loc.* According to *Messieurs du Port Royal*, the Meaning of this and the foregoing Verse may be, that some of the Animals which the *Egyptians* worshipped, were so frightful and monitrous, that, if compared even with some curious Pieces of Art, particularly with Idols, or Statues expressed to the Life, they seem less worthy of Adoration, because such finished Pieces of Art have something in them pleasing and entertaining to the Sight, and are the more engaging by their great Likeness to, and Resemblance of Men; whereas their sacred Animals and Serpents in particular, are so odious above all others, that they naturally strike those that look on them with Dread and Horror.

Ibid. *But they went without the Praise of God and his Blessing.*] i. e. says *Calmet*, they are not of the Number of those whom God praised and blessed; they have, by being abused and perverted to Idolatry, renounced, in some measure, God's Benediction, and lost that original Goodness and Beauty which they were possessed of in common with other Creatures, when they first came out of the Hands of their Creator; *Gen.* i. 31. The Author seems to intimate, that God, provoked with the Crime of Idolaters, cursed in like manner these Animals, as in the Beginning of the Creation he did the Serpent, the Instrument of Man's Deception and Ruin, whom on that account he condemned to go, *ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ*, upon his Breast and his Belly, *Gen.* iii. 14. for so the *LXX* read, by way of Punishment and Disgrace, being probably before a glorious flying Seraph. See Mr. *Mede*, *Disc.* 41. Or more generally thus, "All created Beings, animate and inanimate, praise God in their Beauty, and derive it from his Hand as a Blessing; but odious and deformed Objects, such as for their Ugliness are called Monsters, proclaim not their Maker's Praise, as not having received from his Bounty those amiable and good Qualities, which are to be esteemed a Blessing." Some have fancied the Meaning here to be, that God passed by all creeping things, and Serpents among the rest, when he gave his Blessing to other Creatures, *Gen.* i. 22, 28. Others, that he excluded these from their Share of Praise, when he pronounced of the Works of his Creation, that they were very good, as being produced at first from Corruption, and consequently not of his making. But these are forced Expositions, and fond Conceits, the one

one unsupported by Scripture, the other contrary to it, and to the received Notions of true Philosophy. Nor can I assent to those Interpreters who think the Meaning here to be, that Serpents, by being so frequently worshipped in different Places, usurped the Glory due to God only, and rivalled his Power of Blessing; for tho' the Fact itself must be acknowledged to be a melancholy Truth, yet no such Interpretation is warranted by the Original, or any of the Versions: It arose probably from mistaking the rendring of the *Vulgate*, and reading there *effugârunt laudem Dei*, instead of *effugerunt*, as it is in all the correct Copies. The *Syriac* and *Arabic* Interpreters understand these Words of the Worshippers themselves, and not of the Animals, and indeed this Sense is agreeable to the Beginning of the next Chapter.

C H A P. XVI.

The ARGUMENT.

THE Author opens this Chapter with the Observation, c. xi. 16. that God deals more graciously with his favourite People than with the wicked, exemplified by a Parallel drawn between each, by his sending Frogs among the Egyptians, which came upon their Tables, and made them to loath, and fly from even their necessary Food, but the Israelites were fed with Quails. That God, even when he punishes his chosen, deals more favourably with them than with the Heathen, shewn by a Comparison between the Punishment of the Egyptians by Flies and Locusts, and that of the Israelites by fiery Serpents, who, tho' their Torment was greatest for the present, had a sovereign Remedy appointed for their Cure, even the brazen Serpent, which was the Means and Instrument of Health, and a Sign of Salvation to such as turned to it, and with Faith looked upon it—To the strange Hail and Rain sent upon the Egyptians is opposed the Manna, or Bread from Heaven given to the Israelites: That to serve the Purposes of God's Providence the very Elements suspended their natural Force, according to his Appointment; so that Hail was not melted by Fire mixed with it, nor Manna dissolved by its Power, tho' the Sun had a different Effect upon it. By all which Instances opposed to each other by way of Antithesis, God's care in preserving the Righteous was remarkably display'd, and his Vengeance against Sinners no less visible.

Ver. 2. *Thou preparedst Meat for them of a strange Taste.*] i. e. A Taste they were unaccustomed to. Coverdale renders a new Tayst, for we must not suppose any new Creation of Quails for their Use, the Miracle consisted in this; that they were brought in such Quantities, and at such a particular Time, and fell in such Places only as God appointed, viz. round the Camp for their Nourishment. Bishop Patrick, from the Authority of *Ludolphus*, thinks, that Locusts are here meant; but the *Psalmist*, by calling them feathered Fowls, manifestly un-

derstands real Birds; *Psal.* lxxviii. 28. See *De Muis in loc.* Bockart. Vol. III. p. 108.

Ibid. To stir up their Appetite.] *Eis ἐπιθυμίαν ἐρέξεως.* This seems not properly rendred, for that their Appetite was sufficiently keen, appears from their impatient murmuring for Meat. The *Geneva Bible* renders better, *to satisfie their Appetite thou hast preparid a Meat of a strange Taste.* But Coverdale's and the *Bishops Bible* come nearer the Greek: According to the former, God gave them *their Desyre that they longed for*; according to the latter he *prepared for the Desyre of their Appetite a strange Taste*: And thus Calmet, *En lui donnant la nourriture delicieuse qu'il avoit desirée.* The *Psalmist* expresses it by, according to the LXX. *τὴν ἐπιθυμίαν αὐτῶν ἠνεγκεν αὐτοῖς.* *Pf.* lxxviii. 29. This gracious Dealing, as 'tis here called, seems to refer to the first sending of Quails mentioned *Exod.* xvi. 13. rather than the second, which happened a Year after, *Numb.* xi. 31. for the *Israelites* upon their second Petition for them, betraying too much Impatience, were afflicted with a Plague for their murmuring, and, as the *Psalmist* expresses it, *While the Meat was yet in their Mouths, the heavy Wrath of God came upon them, and strew the Wealthiest of them,* *Pf.* lxxviii. 31. Calmet seems to include both, and thinks there is a Mixture of Mercy towards his People, even in this Judgment; his Reflection upon it is worth inserting, "If God, says he, fed his People thus deliciously even when they had provoked him, what will he not give them, when they shall be faithful and obedient to him?" In either Sense the Instance proves what the Author brings it for, viz. God's different manner of dealing with his own People, and such as are Strangers to him.

Ver. 3. *To the End that they, desiring Food, might for the ugly Sight of the Beasts sent among them, lothe even that which they must needs desire.*] *Καὶ τὴν ἀναγκαίαν ἐρεξιν ὑποστέφωσι.* The *Bishops Bible* gives the true and literal Translation, *To the Intent that they . . . might begin to lothe even their necessary Appetite.* The *Vulgate*, and *St. Jerom's Bible*, as 'tis called, render in like manner, *etiam a necessaria concupiscentia averterentur*, i. e. through the Disagreeableness of the Animals sent amongst them, *Ἀπὸ τὴν εἰδέχθειαν τῶν ἐπαπεσάλμψων*, as the true Reading is, particularly the Frogs, which tainted and spoiled their Meat, they loathed the Thoughts, and the Desire even of necessary Food and Refreshment. *Josephus* gives the same Account of these disagreeable Animals, *τάς τε καὶ οἶκον αὐτῶν ἀγίτας, κ. τ. λ.* *Domesticam etiam vitæ eorum consuetudinem turbârunt in eduliis & potu repertæ, & in lectis eorum passim oberrantes.* *Antiq. Jud. lib.* II. c. 14. This Plague puts one in mind of the *Harpyes*, which *Virgil* thus describes:

*Extruimusque toros, dapibusque expulmur opimis.
At subitæ horrifco lapsu de montibus adsunt
Harpyiæ, & magnis quatiant clangoribus alas,
Diripiuntque dapes, contactuque omnia fædant
Immundo: tum vox tetrum dira inter odorem.*

Æneid. Lib. III.

Ver.

Ver. 4. *For it was requisite that upon them exercising Tyranny, should come Penury which they could not avoid.*] ἀπαερίτηλον ἐνδείαν ἐπελθεῖν, Poverty without Excuse, according to some of the ancient English Versions; the Geneva Bible has extreme Poverty, and Coverdale's follows the Vulgate, which renders, *interitum sine excusatione*: ἀπαερίτηλον will bear any of these Significations, which occasioned such a Difference in the Versions. The Author shews in this and the following Verses God's different manner of dealing with the Israelites and Egyptians in three Particulars. 1. That he punished the Egyptians with Rigour, as a severe Judge, tormenting them for their Tyranny and Oppression of others, with deserved, extreme, inevitable Want or Hunger, occasioned by the Animals which infested them, and drove them from their necessary Sustainance: But he chastised his own People, as a Father, afflicting them comparatively but a little, but by that little making them sensible, how tenderly he had dealt with them in comparison of their Enemies. 2. That tho' he suffered the Hebrews to be in want for a small Season, yet he kept them from perishing by Hunger in the Wilderness, and to recompence, as it were, that short Affliction by Hunger, he fed them after not only with necessary Food, but satiated them with Delicacies in abundance. But a Succession of Plagues without Respite pursued the Egyptians. 3. That though the whole Wilderness, through which the Israelites marched so many Years, was full of fiery Serpents, Deut. viii. 15. yet God did not permit these to assault them but for a small Season only, and even then he appointed an immediate Remedy to heal them, viz. the brazen Serpent: But the Egyptians died without Mercy, neither was there any Cure provided for the Wounds and Stings which they received from the Flies and Locusts.

Ver. 5. *For when the horrible Fierceness of Beasts came upon these.*] ὅτε αὐτοῖς δεινὸς ἐπῆλθε θηρίων θυμός. Θυμός here does not signify Fierceness, but Poison. Thus Apoc. xiv. 8. what our Version renders, *the Wine of the Wrath of her Fornication*, Mr. Mede expounds the Poison of her Fornication. See also c. xviii. 3. where there is the like Expression. And it is remarkable, that the same Word in the Hebrew signifies both Wrath and Poison. Mede's Works, p. 910. And θυμός is used by the Hellenistical Jews in the same double respect. To the Observation of this very judicious Writer, I shall add an Instance or two from the Old Testament, than which nothing can be closer, or more evince the Sense I am contending for. The first is Deut. xxxii. 33. Θυμός δεξιῶν ὁ οἶνος αὐτῶν, καὶ θυμός ἀσπίδων ἀνιάων, where 'tis twice used in the same Verse in this Sense, and our Translators render accordingly, *their Wine is the Poison of Dragons, and the cruel Venom of Asps*. The next is, Job xx. 16. Θυμόν ᾧ δεξιῶν θηλάσκειν, ἀνέλοι ᾧ αὐτὸν γλώσσα ὀφείας, which our Translators rightly render, *he shall suck the Poison of Asps, the Vipers Tongue shall slay him*. And in y 14.

of the same Chapter, χολή, which is synonymous to θυμός, is used in the same Sense. Χολή ἀσπίδων ἐν γαστρὶ αὐτῶν, which, tho' it signifies both Wrath and Poison, our Version takes in the latter Sense, and renders, *the Gall of Asps is within him*. The last Instance I shall mention is that in Ps. lvi. 4. Θυμός αὐτοῖς ὡς τὴν ὁμοίωσιν τῷ ὀφείῳ, which in our Version is happily rendered, *their Poison is like the Poison of a Serpent*. This Poison, as Naturalists observe, is the Consequence of their Rage, and thrown out by it, and therefore may be considered as one and the same. The Word ἐπῆλθε here used by our Author, intimates, says Bochart, the Suddenness of the Attack of these venomous Creatures, who accordingly renders this Place, *supervenit, (tanquam ex improvise) Serpentum venenum*. Vol. III. p. 425.

Ibid. *And they perished with the Stings of crooked Serpents, thy Wrath endured not for ever.*] The sacred Story relates, that the Israelites, by their rebellious murmuring, provoked God to send Serpents among them, whose Poison was so mortal, that it brought the most painful Death upon them.—In this Affliction they addressed themselves to the Father of Mercies, who, moved by their Repentance, commanded Moses to make a Serpent of Brass, and erect it on a Pole in view of the whole Camp, that whosoever looked upon it should be healed. This Punishment by Serpents the Son of Sirach reckons among other Instances of God's Vengeance, *all these were created for Vengeance, Teeth of wild Beasts, and Scorpions, Serpents, and the Sword, punishing the wicked to Destruction*. Eccles. ch. xxxix. 30. where the Margin refers to this very Passage. But it has been thought by some learned Men to have been a Punishment adapted on Purpose by God to the Transgression, of the Israelites, which was evil speaking against the Lord, and slandering his Providence. In this View the Conformity between the Sin and the Punishment is very visible, and the Justness of our Author's Observation, c. xi. 16. further proved. Σκολιός, likewise, the Epithet here given to the Serpent, will equally suit the Slanderer; for he is crooked through Artifice, as the other is by Nature, is alike mischievous and designing, and, to serve his own Purposes, can turn himself into as many odious Shapes. Solomon makes the same Comparison, Eccles. x. 11. The Serpent was a known Hieroglyphick among the Egyptians and other Nations; and perhaps its Crookedness and Perfection in turning, was one Reason of its being made the Symbol of their Year.

Ver. 6. *Having a Sign of Salvation, to put them in remembrance of the Commandment of thy Law.*] The Sign of Salvation here mentioned was the brazen Serpent, erected by God's Command upon a Pole or Standard, like the Roman Eagle, for the Cure of the People. It was, in the Opinion of many learned Men, the Image of a Saraph, or glorious winged Serpent. Arias Mont. reads Numb. xxi. 8. *fac tibi Saraph*. It was a Symbol of a good ministring Angel, which executeth God's

Will on Earth, whilst a secret Virtue, from the unseen God, perfected the Cure, by whose supernatural Power it was effected, whose Mercy worked in, and by that Emblem. It is properly therefore called a Sign of Salvation, as it was the Instrument only through which the Cure was convey'd. But it was *salutare signum*, or the Means of Recovery, to such only as looked up to it with Faith, and its saving Effect depended upon their Reliance on God, and Belief of his Power to heal them in, and by that Instrument. It had also this further Use implied in it, to admonish the *Jews* how to conduct themselves upon other Occasions, where a like mysterious Trial should occur, viz. to comply with all God's positive Appointments without any Reluctance, even tho' the Reason of such an Injunction should not be discoverable by them. For the chusing this Image which had no inherent Virtue in it, rather than any other, was the mere Will of God, who can make things evidently of no Importance in themselves, effectual to what Purposes he pleases, as might be proved from many other Instances in Scripture.

Ver. 7. *For he that turned himself towards it, was not saved by the thing that he saw.*] The mere beholding it did not alone confer the Benefit of a Cure; nor could it, though fixed in publick View, effect a single Recovery by any natural Operation: God did not order it to be erected on any such Account; nor was *Moses* induced to make this Image from any occult Skill, or Persuasion that he had, that the Effigies of this brazen Serpent could heal the *Israelites* by any Power of Art or Nature, for the very Matter of this Serpent has been thought rather inconvenient and improper for such an Effect. Nor can we find, says a learned Writer, an Instance or Example of any *Telesme* that was ever known to cure a Disease by only looking upon it; but in all Wounds by venomous Serpents, the Cure was effected by a local Application of some proper Remedy to the Part affected. *More's Mystery of Godliness*, p. 430. What therefore was the Intent of elevating this Image upon a Pole, and why must the diseased look towards it, and the healing Virtue be convey'd through their Eyes? Undoubtedly this Appointment, besides the exercising the Faith of the Beholder upon this Occasion, had a Reference to the Mystery of *Christ*, whose Victory over the old Serpent, the grand Enemy of Mankind, was hereby typified and represented. Many of the Ancients are of the same Opinion, and imagine this Serpent to be an Emblem of the *Cross*, and a Symbol, or Sign of that Salvation afterwards to be effected by it: But *Justin Martyr* is more particular, for he adds, that this Serpent was likewise made in the very Form of a *Cross*, *Apol.* 2. 'Tis certain our Saviour in his Discourse with *Nicodemus*, explains it of himself, and his *Cross*, *John* iii. 14. and chose this Figure for the Instruction and Information of the *Jews*, who always acknowledged a Mystery couched under this Serpent.

Ibid. But by thee that art the Saviour of all.] Τὸν πάντων σωτήρα. This I think relates to the λόγος, see Note on *ver.* 12. and comprises more than his bare healing the *Israelites* of this Plague. The Word Σωτήρ, or Saviour, here used, admits of several Acceptations, 1. He may be called a Saviour, that saves the Life of his Enemy in the Field; but he that thus saveth another, commonly doth it upon a Prospect of some Advantage to himself, either of selling the poor captive, or of making him his Slave, which something abates his Glory. 2. The Word Σωτήρ not only signifies one that preserves the Life of another, but also one that is the Restorer of some happy Condition which was lost; and thus the *Roman* Orator explains it, *qui amissam salutem dat.* In *Verrem*, lib. 2. Now all the Happiness which such a Saviour or Deliverer could confer, was but a temporal Happiness, which is likewise a lessening of it. 3. The Judges of *Israel* who delivered their Country from the Yoke of *Midian*, the *Syrians*, or the *Philistines*, are by *Nebemiah* called Σωτῆρες, c. ix. 27. But then these Saviours saved but one Country, or perhaps City, as *Camillus* did *Rome*, for which he was stiled Σωτήρ, a Saviour. But all these Characters come very short of ὁ Σωτὴρ πάντων, which is a Title too great to be applied to any less than a divine Person; for the Person here meant was far more glorious than any single Hero, or all those Judges of old together. He it was that smote all the first born of the *Egyptians*, that brought the *Israelites* out of *Egypt*, that rescued them from their greatest Bondage, that overthrew *Pharaoh* and his Host in the *Red Sea*, that led them in the Wilderness, protected and sustain'd them there, and at last gave them Possession of *Canaan*. But even this Deliverance was but a Type of a greater designed for them by him, and that *Canaan* but an earnest of a better Country intended for all true *Israelites*. See *Dr. Gale's Serm. Disc.* 14. With great Propriety therefore this Saviour is described, in the next Verse, as an Almighty Redeemer, ὁ ῥυόμενος ἐκ παντός κακῶς. Which Expression of our Author is agreeable to the Sentiments of the ancient *Jewish* Writers, and is founded on the very high Notions which the *Jews* entertained of their Great *Goel*, or Deliverer. Our Translators, 'tis observable, insert the Word *ever*, not confining God's Mercy, to save and heal his faithful Children, to this Instance only of his Goodness. And indeed the Idea of God's Philanthropy is greatly enlarged by understanding these Expressions; and that in *ver.* 12. in a more comprehensive Sense, than a mere Deliverance from the Venom of Serpents.

Ver. 9. *For them the Bitings of Grasshoppers and Flies killed.*] This Writer seems to intimate that the Locusts, for so I understand Grasshoppers, and so they are called *Judges* vii. 12. *Pf.* lxxviii. 46. killed Numbers of the *Egyptians*. This, if it be not strictly according to Truth, very probably arose from too literal an Acceptation of *Exod.* x. 17. *Entreat the Lord that he may take away from me this*

this Death only, which may admit of another and fair Interpretation, without supposing that the Locusts killed any Persons directly, as the Hail did: For the Locusts destroying the Supports of Life, by eating up the Corn when ready for the Sickle, and consuming all before them within the Space of a few Hours, may, by consequence, in bringing a Famine, be said to kill the People, in which respect *Pharaoh* might properly call them, *Deadly Locusts*. And thus *Bochart*, *Locustæ homines & bruta occidunt, saltem ex consequenti, quod aiunt, quia consumptis illis quæ fuissent vitæ subsidio, sic ad mortem eos adigunt*, Vol. III. p. 463. *Pliny's* Account of them is really dreadful, *In India trium pedum longitudine esse traduntur, Deorum Iræ pestis ea intelligitur. Namque grandiores cernuntur, & tanto volant pennarum stridore, ut aliæ alites credantur; solemque obumbrant, sollicitè suspectantibus populis ne suas operiant terras, sufficiunt quippe vires. Et tanquam parum sit maria transisse, immensos iratus permeant, diraque messibus contegunt nube, multa contactu adurentes, omnia verò morsu erodentes*. *Nat. Hist. lib. XI. De Locust. c. 29.* See also *Aristot. Hist. Anim. lib. V. c. 23. Bochart. Hieroz. lib. IV. c. 5. Bacon's Natural History, Century 10.* Agreeable to this Account of *Pliny*, is that of a learned modern Writer, who says, "That the Number of Locusts he saw in *Barbary* in the Years 1724 and 1725 is beyond Expression; that in the Heat of the Day they formed themselves into large Bodies, appeared like a Succession of Clouds, and darkened the Sun; that they marched directly forward, climbed over Trees, Walls, Houses, eat up every Plant in their Way, and let nothing escape them.—That the Inhabitants, to stop their Progress, made Trenches all over their Fields and Gardens, and filled them with Water, or else placing in a Row great Quantities of Heath, Stubble, and such like combustible Matter, they set them on Fire upon the Approach of the Locusts, but all to no purpose." *Shaw's Travels*, p. 256, 257. In the Description of this Plague, *Exod. x. 5.* it is said, that they shall cover the Face of the Earth, where the *Chaldee Paraphrase* reads, *they shall hide the Face of the Sun from the Earth*. But I should deservedly be thought wanting in the Respect due to the Canonical Scriptures, if I should pass over in Silence that beautiful Description of the Plague of Locusts in the second Chapter of *Joel*, for there cannot be a greater or more lively Instance of the *Hypotyposis*: The Prophet, in the Chapter referred to, represents the Desolation occasioned by these Creatures, whose Teeth he calls the *Teeth of Lions*, like the ravaging of a Country, or the storming of a City by an Army; which Description is the more remarkable, because the Analogy is carried on throughout so properly and naturally, "in the Regularity of their March, eating up the Provision, burning the Country, scaling of the Walls, running about through the conquered City, breaking into Houses,

"and the general Horror of the Inhabitants, that, says a learned Author, if one would have described the Outrages of an Army without a Metaphor, it could hardly have been done in more proper Terms." See *Nicols Confer. Part IV. p. 152.*

Ibid. And Flies killed . . . for they were worthy to be punished by such.] i. e. says *Bochart*, they sorely wounded them, and then sucked their Blood till they killed them. And in this Sense many Commentators understand those Words, *Exod. viii. 24. the Land was corrupted*, or, as the Margin has it, *was destroyed by Reason of the Swarm of Flies*, to signify, that many of the People were poisoned, or stung to Death by them. See *Pool's Annot. in loc.* and *Pf. lxxviii. 45.* where the LXX read *ἐξαπέστειλεν εἰς αὐτοὺς κυνόμυαν, ἢ καὶ φάγεν αὐτοὺς*, as if a particular Sort of Fly was meant; but the true Reading, as I have elsewhere observed, is, *κοινόμυαν*, which includes Flies of all Sorts, which through their Number devoured them. We read of Creatures of this Nature so mischievous and deadly, that the Greeks thought fit to have a particular God to deliver them from them, under the Title of *Myiagros*, or *Myiodes*. *Pliny, lib. X. c. 28. Selden De Dis Syris syntag. 2. de Baal-zebub.* One cannot but perceive in this Punishment of the *Egyptians*, a Conformity of it to the Sin of that People; for the Noise, Tumult, and Stinging of these vengeful Animals, answered to the passionate Language, and severe Blows of the *Egyptian* Taskmasters, and might be designed to revenge that hard Treatment. Nor is the Justice of God less to be admired in this Particular also, that this Plague was specially calculated for the Punishment of a nice, effeminate, and luxurious People, no less indulgent to themselves than inhuman to others: For what could be more proper or effectual for humbling the Pride and Vanity of *Egypt*, or what a greater Mortification to their Niceness than to be thus tormented, and beset every where with Shoals of Frogs, and Swarms of Flies and Locusts?

Ver. 12. But it was thy Word, O Lord, which bealeth all things.] This seems to be spoken of the very Person of the *Λόγος*, and is undoubtedly taken from *Pf. cvii. 20. ἀπέστειλε τὸν Λόγον αὐτοῦ, ἢ ἰάσατο αὐτοὺς*, *He sent his Word and healed them, and they were saved from their Destruction.* That the *Λόγος* is here meant, seems reasonable to suppose, because it is certain he inflicted the Punishment referred to: For in *Numb. xxi. 5, 6.* where it is said that the People murmured against God, the *Chaldee Paraphrase* reads, *They murmured against the Word of the Lord*; and afterwards it follows, that *the Word of the Lord sent fiery Serpents among the People*. But we learn still more expressly who that Divine Person was, whom the *Israelites* tempted, or spoke against, from those Words of *St. Paul, 1 Cor. x. 9. Neither tempt ye Christ, as some of them also tempted, and were destroyed of Serpents.* It is certain then, that the *Λόγος* was the Person murmured against, and that punished them for it.

And

And it seems very probable, from the Passage of the *Psalmist* before quoted, that it was he that likewise cured all them that were rightly disposed for a Cure; and that the Brazen Serpent was a Symbol of the Presence of the *Λόγος* in particular, and of his Divine Power and Goodness to heal all that truly turned to him. The *Chaldee Paraphrase* on *Num. xxi. 8.* thus understands it, *Erit quemcunque morderit serpens, & intuitus fuerit ipsum, tum vivet, modo cor ejus directum fuerit ad nomen verbi Domini. Et fuit quando mordebat serpens virum, & contemplaretur serpentem æneum, & cor ejus intentum erat in nomen verbi Domini, vivebat, i. e. Whomsoever a Serpent shall bite, he shall be healed, if he directs his Heart to the Name of the Word of the Lord: And it came to pass, that when a Serpent bit any Man, and he directed his Heart to the Name of the Word of the Lord, he accordingly recovered, and lived.* The like Presence of the *Λόγος* upon this Occasion of Healing, has been inferred by some learned Men from *John iii. 14.* see *Tenison of Idol. p. 359.* It may also, according to *Calmet*, be understood in this farther Sense, viz. of a Word of God's Mouth, or of his holy Word: Of the Power of the former to heal all bodily Diseases, the Centurion in the Gospel seems to have been convinced, *Matt. viii. 8.* for, instead of troubling our Saviour to come to his House, he says, out of a Principle of great Faith, *Speak the Word only, and thy Servant shall be healed.* Of the Power of the latter to heal all the Diseases of the Soul, to cure those that are broken in Heart, and as containing a Medicine to heal every Infirmity and Sickness, *St. Austin* is to be understood, when he says, *Omnis morbus animæ habet in Scriptura medicamentum suum. In Psal. xxxvii.*

Ver. 13. Thou leadest to the Gates of Hell, and bringest up again.] We meet with the same Thought, and almost the same Expression, *Tob. xiii. 2.* *He doth scourge, and hath Mercy; he leadeth down to Hell, and bringeth up again; neither is there any that can avoid his Hand.* The Expression in both Places seems to be taken either from *1 Sam. ii. 6.* or *Deut. xxxii. 39.* see also *Apoc. i. 18.* where *Christ* is said to have the Keys of Hell and of Death. By the Ancients, the Place or Receptacle of the Dead is represented as an House, that has its Doors and Gates; and Death, in their Language, as the Gate or Entrance into *Hades*; and to die, or to descend into the Grave, is to go down to *Hades*, or to be brought to the Gates of Death: Accordingly, to live again, is to leave *Hades*, or to open the Gates of Death. Agreeably to this Notion and Periphrasis, so frequent to be met with in *Homer, Virgil, Theocritus, Euripides, Hesiod, Theognis, &c.* is the constant Usage of this Phrase in the Old Testament, and Jewish Writers. In the xxxviiith of *Job, v. 17.* the Expression is very observable, and occurs twice in the same Verse; *Have the Gates of Death been opened unto thee, or hast thou seen the Doors of the Shadow of Death?*

By the like Phrase the *Psalmist* describes the afflicted State of such as had been in Captivity, and groaned under the severest Hardships, *Pf. cvii. 18.* where the Expression of our Version is again remarkable, and close to the present Purpose, *They were even hard at Death's Door,* which the *LXX* render, *ἤλυσαν ἑως τῶν πυλῶν τῆς θανάτου.* And when God shews his Power in restoring Men from such an afflicted State, he is then said in Scripture, to lift them up from the Gates of Death, *Pf. ix. 13.*

Ver. 14. A Man indeed killeth through his Malice; and the Spirit, when it is gone forth, returneth not; neither the Soul received up, cometh again.] *St. Jerom's Bible*, as it is called, reads, *Homo autem occidit quidem per maliciam animam suam,* which *Coverdale's Version* follows, *Man thorow Wickednes slayeth his awne Soule:* But the Rendering of the *Geneva Bible* seems preferable, *A Man indeed by his Wickedness may slay another, but when the Spirit is gone forth, it turneth not again; neither can he call again the Soul that is taken away.* And in this Sense almost all the Commentators understand the Words, *ἐδὲ ἀναλυσὶς ψυχῆν παραληφθεῖσαν.* Our Version seems to follow a Copy, which read, *ἐδὲ ἀναλυσὶς ψυχῆν παραληφθεῖσα* and so indeed the *Syriac* and *Arab.* interpreters do expressly render the former, *spiritus egressus non revertitur, nec redit anima quæ aufertur;* and the latter, *egressusque spiritus non revertitur; neque redit anima assumpta.* According to *Grotius*, the Sense is, that a wicked Man may indeed kill another, but he cannot hurt or destroy the Soul; which, after its Separation from the Body, being lodged in its proper Receptacle, is out of the Power of Man to injure; making the Sense to be the same with *Matt. x. 28.* *Calmet* understands it in the same Manner, *l'homme n'aneantira pas l'ame lorsque Dieu l'aura reprise à lui; i. e. Man shall not be able to destroy, or annihilate the Soul, when God has taken it again to himself;* its Substance is inaccessible, and beyond the Reach of Malice and Violence. *Comm. in loc.* That after Death, and before the Day of Judgment, the Souls of Men are reserved in a separate State or Region, a Paradise of Comfort and Rest, or a Prison of Misery and Despair, according to Mens respective Behaviour, was the received Doctrine of the Synagogue, or ancient Jews. But this Passage of our Author not only favours such an Opinion, but seems likewise to point out the Place of this Receptacle. It is remarkable, that those Words of the *Psalmist*, *O take me not away in the midst of my Days,* *Pf. cii. 24.* are by *Arias Mont.* rendered from the Hebrew, *Ne facias me ascendere,* i. e. *make me not to ascend,* or to go upwards to the invisible Region of separate and departed Souls. It seems also probable, that human Souls, after their Separation from the Body, are carried by Angels *εἰς ἀξίους ἀνθρώπων τόπους,* *Luke xvi. 22.* into Regions of Bliss or Misery, as they have respectively deserved; and in that intermediate State have either a ravishing Foretaste, and pleasing Hope of future

ture Happiness, or wait their Doom, and final Sentence with sad Forebodings, and dreadful Apprehensions.

Ver. 16. *For the Ungodly that denied to know thee, were scourged by the Strength of thine Arm: With strange Rains, Hails, and Showers were they persecuted, &c.]* That proud Pharaoh, who could say to Moses, *Who is the Lord, that I should obey his Voice; I know not the Lord, neither will I let Israel go,* at length experienced the Severity of thy Judgments, being persecuted with Storms and Tempests beyond all Precedent and Example. For Hail, and particularly such dreadful Storms of it as are described in the sacred History, was quite unusual and miraculous in those Parts of Egypt, where, according to Josephus, Philo, and Pliny, there was no Rain. Hence, with great Judgment, they are said by this Writer, to be *persecuted with strange Rains, novis aquis*, according to the Vulgate, i. e. Rains falling at Times, or in Places where it was not usual and customary. Hence, that Lash and Sarcasm in the Psalmist, *He gave them Hail for Rain*, Ps. cv. 32. But this Observation of new and strange Rain is not to be extended to all Parts of Egypt, for in the Maritime Parts, and those towards Ethiopia Instances of this Sort of Weather sometimes happen, and where it happened but seldom, or not at all, that Want was supplied by the Overflowing of the Nile. Thus Philo. Αἴγυπτος ἡ παραδέχεται, κ. τ. λ. *Ægyptus hiemem nescit, hiemalesque tempestates. Hæc circa brumam irroratur parvis rarisque pluviis in locis duntaxat maritimis, supra Memphim autem nullas omnino sentit—re-stagnationes Nili arva satis fecundant, ut Naturæ de Imbribus Ægypto providere non sit opus.* De Mose, lib. I.

Ibid. *With Hails and Showers were they persecuted, that they could not avoid.]* Καὶ καλῶ-ζαις ἢ ὄμβροις διωκόμενοι ἀπαραιτήτως. If we retain ἀπαραιτήτως, which is the Reading in most Editions, I think it should be rendered, *severe, or extreme*, see Note on ver. 4. rather than *inevitable*, for if the Egyptians could not avoid this Plague of Hail, but through it, and the Fire mingled with it, were unavoidably to be destroyed, why did God, according to Moses's Account, Exod. ix. 19. direct the Servants of Pharaoh to gather their Cattle, and all that they had in the Field into their Houses, or what need of this Caution and Warning, if their Doom was fixed, and they could not avoid it? I think therefore this does not relate to all the Egyptians, but to such obstinate and careless ones among them, as regarded not the Word of the Lord, but left their Servants and Cattle in the Field, and these perished by the extreme Violence of the Hail; which is no wonder, since the Hail was of an uncommon Bigness. The Complut. Edition reads, καλῶ-ζαις ἢ ὄμβροις διωκόμενοι ἀπαραιτήτως, i. e. they were severely, and without Mercy, persecuted by these, and at length consumed by them and the Lightning intermixed. The Vulgate and Coverdale omit this Word in their Version, and Calmet, in his Comment. Philo's Account of this Plague agrees with our Au-

thor, φοεῖς ὕεων, χαλάζαν πολλὴν ἢ βροχίαν, κ. τ. λ. *Imbrium nimbi, plurima & altè exaggerata grando, ventorum configentium & obstrepentium procellæ*, (Storms of Wind, Showers, as it is rendered in our Version, diminish the Terror of the Idea, and is too mild a Term) *nubium fragores, fulgetra & tonitrua alterna crebraque, assidua fulmina, longe prodigiosissima specie.* And a little after, he describes the Consequence of this Storm in much the same Terms, *Non paucis animantibus simul exitio fuit, tum frigoris rigore, tum gravi lapidatione cadentis vulgo grandinis, tum etiam ignis consumptione.* De Mose, lib. I. It is observable here, that three of the Elements, though contrary and repugnant in their Powers and Qualities, were in Confederacy, and united against this obstinate People, the Air in the Thunder, the Water in the Hail, and the Fire in the Lightning, which contrast Milton thus beautifully expresses in a few Words,

Fierce Rain with Lightning mixt, Water with Fire

In Ruin reconciled. Parad. Reg. B. IV.

and this God did to shew that he was Lord of Universal Nature.

Ver. 17, 18, 19. *For, which is most to be wondered at, the Fire had more Force in the Water that quenbeth all Things—Sometimes the Flame was mitigated that it might not burn up the Beasts that were sent against the Ungodly—At another time it burneth even in the midst of Water, above the Power of Fire, that it might destroy the Fruits of an unjust Land.]* One cannot help observing many marvellous Qualities and Effects in the Fire sent from Heaven to punish the Egyptians. 1. That it kept burning, tho' mixt with Rains and Hail; and instead of being quenched by the Quantity of Rain which fell, as might be expected, it became the more violent for it, as if the Water nourished it, and helped to inflame it; not unlike, says Calmet, that Fire which fell from the Lord, and consumed the burnt Sacrifice, and licked up the Water in the Trench, which the Prophet Elijah had ordered to be poured upon the Altar, and the Wood in great Abundance, to make the Miracle more Glorious and Unquestionable. 1 Kings xviii. 39, 40. 2. That this Fire, Hail, &c. happened in Egypt where such Storms were unusual, and spread over the whole Country, except the Land of Goshen, whereas other Storms of Lightning and Hail generally reach but a little Way in Comparison, and fall within a small Compass. 3. It melted not the Hail with which it was mixed. Philo gives the same Account of the Lightnings, θέρνεις διὰ τῆς χαλάζης, κ. τ. λ. *Vulgo per Grandinem in tanta Naturæ repugnantia grassantia, tamen nec eam liquabant, nec ab ea exstinguebantur, sed eadem usque durantia, & sursum deorsum cursitantia, grandinem incolumem conservabant.* De Mose, lib. i. 4. The Lightning and Hail spared all the Cattle and Fruits of the Israelites, but destroyed both Man and Beast, and every Herb of the Field among the Egyptians. Lastly, It never burnt, or hurt any of those

F f

Beasts

Beasts that were sent to plague the *Egyptians*, as if it had Sense and Reason to know and distinguish them. *Cappellus* objects against our Author for supposing that the Animals which were sent in the former Plagues, still subsisted in *Egypt*, for, says he, before the sending of the Lightning and Hail, *ranæ, xynomyæ, & omnia animalcula prius in Ægyptios immissa pridem fuerant abducta & extincta. Cens. in lib. Sap. Sol. i. e.* the Frogs, and Flies, and such other Animals as infested the *Egyptians*, before the Hail, were gone and extinct, which indeed is agreeable to *Moses's* Account, *Exod. viii. 11, 31. Calmet* endeavours to account for this Difficulty two Ways. 1. That by *Beasts* are meant the Lice, which still might remain upon Man and Beast untouched by the Fire, there being no mention of their ceasing, or being destroyed in the History of *Moses*, as there is of the Frogs and Flies. 2. That by *Fire*, may be meant those occasional Fires, which the *Egyptians* kindled to drive away the Flies, &c. which had no effect upon them, and seemed to have lost all Power over them. But, I think, the first Solution agrees not with the Account of the same Animals, *c. xix. 21.* where they are described by this Writer to be such as *walked in the Flames*, which suits not with a diminutive and almost invisible Animalcule. Nor does the Second remove the Objection; for artificial Fires, or such as are usually made to disperse noxious Animals, seem not here spoken of, for the Context shews that Lightning is here meant, or the Fire of God from Heaven to take Vengeance upon the Ungodly. Instead of offering any forced Interpretation, I must ingenuously acknowledge that our Author, in this Particular, seems to have exceeded historical Truth, and to have used a rhetorical Exaggeration, to make God's Dealing with the *Egyptians* appear more terrible, which may be observed also in his Account of Manna, and the *Egyptian* Darkness in the next Chapter, where many additional Circumstances are inserted, purposely designed to raise Terror and Surprise, and to heighten the Description, which are not to be met with in the Account of *Moses*, or the *Psalmist*.

Ibid. For the World fighteth for the Righteous.] This is true, whether applied to particular Persons, as *Moses, David, &c.* or to whole Nations. It is particularly visible in the History of the *Jewish* Nation, which may be considered as a Theocracy, and God their King and Leader: At different Times he commands the several Elements in their Favour. The Air thunders, and his Arrows go abroad, to assist *Joshua*, the Conductor of his People; the Sun stands still to prolong their Victory; the Fire consumes *Korah* and his rebellious Accomplices; the Waters stand on a Heap to make a Way for his Chosen; the Earth at one time opens her Mouth for Vengeance, and at another, her Bosom for Mercy; *Egypt*, at his Command, becomes a Desolation, and *Goshen* another Paradise. This discretionary Power (if I may be allowed the Expression) in the

Elements, that are vague and insensible, and a Sort of Wisdom to determine when, where, and how to act, and with what Degree of Violence to discharge themselves, is finely represented in the Original, *Job xxxviii. 36.* which according to the late accurate Translation, runs thus, *Quis posuit in Jactibus vagis sapientiam, aut quis dedit Phænomeno distinctam intelligentiam?* This fine Thought, perfectly agreeable to the Context, is wholly lost in our Version, nor do the LXX succeed better in their Translation, *τις δ' ἔδωκε γυναιξὶν ὑφάσματος σοφίαν, ἢ ποικιλικὴν ἐπισήμην.* *Grey's lib. Job. p. 272.* See also *Mercer in Loc.*

Ver. 20. Instead whereof thou feddest thine own People with Angels Food.] Called also *Ambrosia*, *γένος ἀμβροσίας τροφῆς, c. xix. 21.* See Note on that Place. We are not hence to imagine, that Angels eat this Sort of Food, but it is so called, either to signify its Excellency above common Food, or because God gave them *Manna* from the Habitation of Angels; and thus the *Chaldee Paraphrase* on *Pf. lxxviii.* understands it, or by the Ministry of Angels, an Instance of singular Honour, and special Dignity to the *Israelites* to be attended by such Messengers: On either, or all these Accounts, it is in the next Words, properly called, *Bread from Heaven*, and so it is styled *Exod. xvi. 4.* See *Theodoret* on *Pf. lxxviii. 25.* By *St. Paul* it is called *Spiritual Meat*, *1 Cor. x. 3.* and in this Sense it is taken by many of the Fathers, as an Emblem of God's Word, and by others, of the *Eucharist* in particular, whose saving Virtue the manner of Nourishment, by *Manna*, has been thought mystically to represent: For whereas *Manna* was in Substance very small, but yet gave great Strength and Vigour to the Body, it was a proper Image of the Power of spiritual Food, which being invisible, yet gives Life and Nourishment more truly and perfectly, than gross and solid Meats. And thus they interpret the Words of *Moses, Deut. viii. 3. Therefore he fed thee with Manna — that he might teach thee that Man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of the Lord doth Man live.*

Ibid. And didst send them from Heaven Bread prepared without their Labour.] By Heaven we are not here to understand that very Place, where the great and glorious Presence of God is more immediately manifested, for 'tis certain the *Manna* descended only from the Clouds, and therefore our Saviour tells the *Jews*, *Moses gave you not that Bread from Heaven, John vi. 32.* It is said to be Bread prepared without their Labour, because it fell every Night round about the Habitations of the *Israelites*, and was ready every Morning for their Use. Instead of Labour to subdue the Earth, and Rain to make it fruitful, God sent Showers of *Manna*, which supplied the Place of Corn, and was ready prepared for them. And this made their Ingratitude the greater, because they at length despised this heavenly Nourishment, which they were at no Labour or Expence about. Hence, or from its being thus always ready, says *De Muis*, and with him

agrees

agrees Dr. Hammond (See Comment. on Ps. lxxiii.) it was called *Manna*, from the Hebrew Verb, מנח *Manah*, which signifies to prepare, or make ready. The common Etymology of *Manna* he condemns, as if it was so called from the *Israelites* doubting about, and examining, what it was; for tho' מן *Man*, in the *Chaldee* and *Syriac*, may have such a Sense, yet it has not in the *Hebrew*, which was the Language of the *Israelites*: And therefore he blames *Josephus*, who was a *Jew*, for so understanding and explaining it. The LXX use the same *Periphrasis*, and render τί ἐστὶ τῆτο; ἡ γὰρ ἡδεσσαν τί ἦν, to which agrees our *English* Version of the Place.

Ibid. *Able to content every Man's Delight, and agreeing to every Taste.*] The *Jewish* Doctors from ancient Tradition maintain, that *Manna* had in it all manner of pleasant and agreeable Tastes, according to Mens different Palates, and all the Relish that could be desired in any Food, being a complete Epitome of every thing nice and delicate. The *Syriac* renders it, *panem omni dulcedine suaviorem, cunctisque saporibus jucundiorum*. But the Scripture does not seem to represent *Manna* as having any high God, nor have we any Hint from *Moses's* Writings of its being so variously delightful to the Palate, as the Author of this Book seems to suggest. See *Shuckford's Connec. Vol. III. p. 10.* This Notion of *Manna* accommodating itself in so great a Variety to the several Palates of those that eat it, is most probably a Rabbinical Conceit, lest the *Israelites* being confined to one sort of Food always of the same Taste, for so many Years together, should seem to be treated with Hardship. It plainly appears from the Books of *Exodus* and *Numbers*, that *Manna*, however delicious, was but of one Taste, like Wafers made with Honey, *Exod. xvi. 31.* and it appears yet more fully from their bold and presumptuous Complaint about it, calling it in Scorn, *Dry Meat*, *Num. xi. 16.* for which no Pretence or Ground can be conceived, if *Manna* had all that Variety of agreeable Tastes, which has been ascribed to it by some *Jewish* Writers. Or what Occasion was there for their still requiring Βρώματα τῆς ψυχῆς ἀνθρώπων, as the LXX render Ps. lxxviii. 18. Meat for their Souls, i. e. to feed their Fancies and Lusts, if this alone was so complete, as to include every Relish, and satisfy every Desire.

Ver. 21. *For thy Sustenance declared thy Sweetness unto thy Children.*] i. e. The *Manna*, the Sustenance which thou providedst for thy People, as it tasted when newly fallen like Honey, so was it both an Instance, and an Emblem of thy tender Love and Kindness for them. Some of the ancient Fathers read here, *Thy Substance*, instead of *thy Sustenance*, understanding by it the λόγος. Thus *Fulgentius*, *Substantiam enim tuam, & dulcedinem tuam quam in filios habes, ostendebas*, which is the very Reading of *St. Jerom's Bible*, as 'tis called, and urges this Passage to prove the Consubstantiality of the λόγος, who was that

living Bread that came down from Heaven. *Arrian. Object. Discus. Nazianz. Orat. 49.* and in this Sense *Philo* expounds *Manna*, calling it τὸν προσεχόμενον τῶν ὄντων λόγον. *Huetius* also understands it in the same Manner, *Demonst. Evang. p. 624. Edit. Paris.* And it must be confessed that they are countenanced herein by the *Vulgate*, which renders, *Substantia enim tua dulcedinem tuam ostendebat*; and by the *Greek*, which reads, ὑπόστασις αὐτῆς, and by the *Arabic* Version, which has, *figura tua dulcedinem tuam præbuit liberis tuis*, thy Image communicated thy Sweetness to thy Children. The Commentators in general understand it in the first Sense, of that Nourishment which came down from Heaven, which was a repeated Evidence, and a Proof always new of God's Goodness to his Chosen. Dr. *Grabe* places ἀπόστασις in the Text, to denote, I suppose, the manner of the falling, or dropping of the *Manna*.

Ibid. *And serving to the Appetite of the Eater, tempered itself to every Man's liking.*] Τῇ δὲ τῷ προσφερομένῳ ἐπιθυμίᾳ ὑπηρέτων, πρὸς ὅτις ἐβέβητο μετεκινῶτο. *Calmet* says, that the literal rendering of the *Greek* is, "obeying the Will of him that gave it," de celui qui la donnoit, it changed itself into that which every Man desired. *Comm in Loc.* the joining of ὑπηρέτων to ὑπόστασις, or ἀπόστασις, as *Grabe* has it, may seem harsh and unusual, but this is according to the *Attick* Dialect, which joins sometimes a feminine, substantive, and masculine Adjective. There may be three Senses given of this Place; the first Opinion is, that the *Manna* changed its Taste according to the Will and Desire of those that used it, which is the common Acceptation, and is the Sense of the *Syr.* and *Arab.* Versions, the latter reads, *Ejusque sapor immutabatur apud eum cui offerebatur, & subministrabat ei summum appetitum sui, in qualibuscunque saporibus exoptasset.* But this being mentioned in the foregoing Verse, seems needless to be repeated by the Author. The second Sense therefore is, that the Quantity of it served, or was according to the Appetite of the Eater, being ordered and appointed to be gathered by every Man according to his eating, and in Proportion to the Largeness of his Family. Or the Meaning may be, according to others, that the *Manna* suited itself only to the Appetite and Taste of every good and thankful Eater, but had none of that agreeable Variety in it to a wicked and profane One. And this is thought by learned Men to be the Meaning of *St. Austin*, where he says, *in primo populo unicuique Manna secundum propriam voluntatem in ore sapiebat*, *Epist. 118. i. e.* as Mr. *Mede* expounds it, the *Manna* was unto every Man's Taste, according unto his Will, or as he was inclined and disposed. *B. I. Disc. 46. Fagius in Num. c. xi. Lyra*, from Rabbinical Tradition says, That it had the Taste of any Sort of Fish or Fowl according to the Wish of him that eat it, but then with *St. Austin*, he restrains the Privilege of finding in the *Manna* the Taste of what they most loved to the

the Righteous, or God's faithful Servants only; with respect to all others it admitted of no Alteration, and some have asserted that to a wicked, as being a vitious Taste, it was quite insipid. The Reasoning of the same learned Father against Manna having all Sorts of Tastes indifferently to all is very strong: "To what Purpose did the *Israelites* murmur against God and his Servant *Moses* for want of Meat, and their *Egyptian* Food in the Wilderness? Might they not have found the Taste of what they wanted and desired in the Manna, if indeed it changed its Nature according to the Wish and Liking of the Eater?" And therefore he confines this miraculous Alteration to the Good and Obedient only. *Retraſtat. lib. ii. c. 9. § 20.* From this supposed Quality in the Manna, Mr. Mede runs the Parallel between it and the *Eucharist*, which may be considered as *Spiritual Manna*, that as there were unworthy Receivers of the Manna in the Wilderness, to whom the Manna was merely such, without any Alteration, so this acts differently upon the Souls of Men; in wicked ones, it produces no Change for the better, no Improvement or Addition of good Qualities, but upon the well-disposed it has most excellent Effects, administers great Comfort to them, and an inward Satisfaction, far beyond any sensible Sweetness, according as the Holy Spirit, which is the Dispenser of all Graces, sees it most needful for Mens spiritual Exigencies, either to strengthen them in their Weakness, or to enlighten them in their Doubts, or to forward their Progress in the Ways of Godliness, in *Loc. citat. Messieurs du Port Royal*, have the same Reflection. *Comment. in Loc.*

Ver. 22, 23. *But Snow and Ice endured the Fire and melted not, that they might know that Fire burning in the Hail, and sparkling in the Rain, did destroy the Fruits of the Enemies— But this again did even forget his own Strength that the Righteous might be nourished.* Manna is here called Snow and Ice, from its Likeness, says *Calmet*, to the hoar Frost, or Drops of Dew frozen, to which *Moses* compares it, *Exod. xvi. 14.* and from its soluble Quality of melting in the Sun, and turning to Water, as Snow and Ice does, hence called an icy kind of heavenly Meat, c. xix. 21. of a Nature apt to melt, which the *Vulgate* renders, *Quæ facile dissolvebatur sicut Glacies.* A Comparison is carried on here between the Effect of the Lightning mixed with Hail upon the Fruits of the *Egyptians*, and that of the Fire upon the Manna of the *Israelites*; that as the former burnt intensely and unusually for the Destruction of their Trees and Plants, so the latter lost, or, as the Author elegantly expresses it, purposely forgot its own Strength, for the others Preservation and Nourishment. Hence the *Israelites* might easily perceive the Hand of God against their Enemies, and his Interposition in their Favour, when Lightning, even under all the Disadvantage of being mixed with Rain and Hail, could occasion such a Desolation, as if its Violence was rather increased than abated, and the Fire itself, tho'

in its full Strength, could not dissolve the Food appointed for their Nourishment, tho' naturally disposed to melt.

Ver. 24. *For the Creature that serveth thee, who art the Maker, increaseth his Strength against the unrighteous for their Punishment, and abateth his Strength for the Benefit of such as put their Trust in thee.* The Author here speaks of the same Creature which he treated of in the precedent Verses, viz. the Element of Fire, which was fiercer and more powerful in the Water, when it was ordered to afflict the *Egyptians*, but abated its Fury to contribute to the Good and Advantage of the *Israelites*. This Obedience of Fire to the Will of its Maker, appeared remarkably in the double Effect of the fiery Furnace, which lost its Power over those Saints that were in it to such a Degree, that even the Smell of the Fire had not passed upon them; and yet, through its exceeding Fierceness, slew those that were without it, as if it acted where it was not, increasing its Strength against the unrighteous for their Punishment, and abating its Strength for the Benefit of such as put their Trust in God, *Dan. iii.* We may also understand this Place in a larger Sense, viz. that the whole Creation serveth its Maker, and thus *Alais* is used, *Rom. viii. 22.* In which Sense it should be likewise taken in the three foregoing Verses, see *Wall in Loc.* And indeed some of the old Versions plainly favour this general Meaning; the *Syriac* in particular renders here, *tibi enim tota Creatura tua subiecta est*; and *St. Jerom's Bible*, as 'tis called, renders, *omni transfigurata gratiæ tuæ deserviebant*, which *Coverdale's Translation* follows. And indeed the Observation is equally true of the other Elements, all of which do wait upon God, and follow his Appointment, either for Mercy or Judgment; and when the Creatures do exceed their natural Powers, 'tis by the Will and particular Direction of their Creator, for inanimate Beings have certain fixed and general Laws of their Creation, which of themselves they cannot pass. Hence the *Psalmist* speaking of those things which are often the Causes of great Calamities in the World, says, *Fire and Hail, Snow and Vapours, Winds and Storms fulfil his Word, or Pleasure, Psal. cxlviii. 8.* *Philo*, in his Description of the *Egyptian* Plagues, observes of all the Elements, what our Author does of Fire in particular, that God makes use of them occasionally, as his Instruments, to destroy a guilty Land; at one time he employs them for the Production of Things, or the Preservation of Persons, and at another, the very same are made Scourges and Messengers of Vengeance, τὰ στοιχεῖα τῶ παντός, γῆ, ὕδωρ, ἄνεμος, καὶ πῦρ ἐπιτίθενται, κ. τ. λ. *Elementa universi, Terra, Aqua, Aer, Ignis, ex quibus mundus constat, de sententia Dei opt. max. infesta ad evastandam impiorum regionem inferuntur, imperium, potentiamque qua Deus utitur, ostendentia; qui quidem eadem salutariter ad rerum procreationem temperet, & cum commodum est, ad impiorum exitium convertat, De Vita Moſis, lib. i.*

Ver. 25. *Therefore even then was it altered into all Fashions, and was obedient to thy Grace that nourisheth all things, according to the Desire of them that had need.*] i. e. says Calmet, the Fire to obey the Orders of its Maker, and to fulfil the Designs of his Providence, was variously altered, and acted not only in a different, but contrary manner. It destroyed the Fruits of the Egyptians, and it spared those of the Hebrews, in Egypt; it burnt even in Water; in the Wilderness it seemed to have little or no Power at all, and affected not even that which was of a Nature apt to melt. And herein it acted in Obedience to God's Mercy, for for so he understands Grace here, as Vatablus likewise does, rendring here *benignitati tue*, which as it takes care of Mankind in general, so in particular it provides for the Wants and Necessities of the good and faithful, according as they ask or need it, *πρὸς τὴν τῶν δεομένων θέλησιν*, *pro indigentium voto*, says the Arabic. Junius renders very unaccountably, *ad voluptatem gentium*; but undoubtedly this is a Mistake, the true Reading there I suppose was, but corrupted by some Accident, *ad voluntatem indigentium*. According to other Expositors, Manna is here meant, which was altered into all Fashions or Tastes, agreeably to the Desire of the Users in general, or such in particular who eat it with Faith and Thanksgiving, in which Sense they understand *τῶν δεομένων* in the Original, and the marginal Reading seems to favour it. This, though exactly the Sense of the 20th and 21st Verses, and so seemingly not necessary to be repeated here, is yet countenanced by the ancient Versions, particularly the Arabic, which reads, *propterea donum tuum in rem quamlibet tunc immutabatur, & in omni cibo pro indigentium voto subserviebat*. It is observable first, that *δωρεά*, in the Original, is here rendred Gift, and not Grace, as our Translators have it, i. e. the Gift of Manna, called here, by way of Excellence, and its extensive Use, *παντότροπος*. 2dly, 'Tis probable, that the Syriac and Arabic Interpreters followed different Copies from the present, or however differently pointed, for both of them have *δωρεά* in the Nominative Case. If this indeed was the true Reading, it would answer to the same Thought and Expression a little above, ver. 21. *τῇ ἐπιθυμίᾳ ὑπαγγέλων*, but there seems no Necessity to alter the present Reading of the Greek, for *ἰσχύς* may be understood of Fire, and *δωρεά* of Manna. And Fire, which in one Verse serveth the Maker, may, in another be properly enough said to be subservient to the Gift, i. e. to the Preparation of the Manna, by God's Appointment, and be seemingly altered in its Qualities with regard to it. I take the whole from the 19th Verse to the End of the Chapter, to be one continued Reflexion on the Circumstance mentioned ver. 27. that Manna endured the Fire in all Methods of preparing and dressing it by Fire, and yet evaporated with the Heat of the Morning Sun only: If indeed by *ἰσχύς*, ver. 24. we understand the Creation, we may then take this Place too in a more general Sense, viz. that

because the Egyptians, Greeks, and other Nations had a Conceit that there were some Gods of the Earth, others of the Air, some that ruled the Fire, and others the Water, therefore the true God altered the Elements into all Fashions; for he chastised the Egyptians, not only by the Earth, and the Sea, but the Air thunder'd, and his Lightnings went abroad, that so he might teach them, that he was the sovereign Ruler of the Elements, and that the God of Israel, was the supreme Lord of universal Nature.

Ver. 26. *That thy Children might know that it is not the growing of Fruits that nourisheth Man: but that it is thy Word, which preserveth them that put their Trust in thee.*] i. e. Thy People Israel were hereby taught, that it was not the Nature of Manna, as such, that sustained them, but they Will, or Command, or Blessing, which by that Provision supported them; for of itself it was of no Subsistence or Continuance, but was corrupted and good for nothing, if kept contrary to God's Command. It was the Observance, therefore, of God's Word, or Direction in all its Particulars, and his Blessing upon the Supply, that was their Support so long in the Wilderness. Or it may be taken in the same Sense with Deut. viii. 3. which Calmet thinks it an Imitation of, viz. that as Man doth not live by Bread alone, so neither does he by any of the Sorts of the Fruits of the Earth only, (for so I understand *γενέσεις τῶν καρπῶν*) but by any thing else that God is pleased to appoint for his Nourishment, and will favour with his Blessing. For tho' the Fields should yield no Meat, and the Earth prove barren and unfruitful, yet can the Lord supply Means, as he did Manna to his chosen, to feed such as rely and depend upon him. The Question, therefore, of the murmuring Israelites, *Can God prepare a Table in the Wilderness, or can he give Bread, or provide Flesh for his People?* Ps. lxxviii. 20, 21. was a wicked Distrust of God's Power and Providence. The Comment of Messieurs du Port Royal raises another very useful Reflexion from hence, viz. not to depend on any of the Creatures, but, to rely upon God alone, who uses and governs them, who is so intimately concerned in every material Occurrence, that it is neither Marriage that introduces Persons into the World, nor Bread that nourishes them, nor Diseases that kill them, nor Medicines that cure them, i. e. independently, and of themselves, but the Order and Will of God only, who makes use of the Creatures, in all these Cases, as his Instruments, to fulfil his own wise Decrees and Purposes. *Comm. in loc.*

Ver. 28. *That it might be known that we must prevent the Sun to give thee Thanks, and at the Day-spring pray unto thee.*] The literal Meaning of this, as it relates to the Manna, is, that such among the Israelites as would gather this Blessing vouchsafed them from Heaven, were obliged to prevent the Sun rising, lest the Heat of it should melt it; but there is likewise a beautiful Moral couched under it, and a very useful Reflexion to be drawn from it.

it. For did Almighty God give the *Israelites* in his Mercy every Night a Supply of Manna, and appoint it to be gathered very early for the Comfort and Sustainance of the whole Day, and were they in Duty and Gratitude obliged to be as early in their Return of Thanks, and to shew forth his Glory before the Sun rising? we are hence instructed to be each Morning as early at our Devotions, to bless God, as for his other Benefits, so particularly for the Safety of the Night past, and the sweet Refreshment of beloved Sleep, and with the *Psalmist*, prevent the Night Watches to be occupied in God's Word. But there is another very obvious Reflexion to be made from God's appointing a particular Time to gather his Manna, viz. That God's Blessings are not at our Election, or in our Choice to have them when we will, but *then only* may we hope to find them, when we seek for them at the Time and in the Manner which he appoints. His Manna is ready if we come in time, but if we delay till the Sun arises, it melteth away and is gone.—God is very gracious, he giveth to all a gathering time, and expecteth we should use it as he intendeth; he would have the Morning of our Lives devoted to his Service, that so we may eat the Labour of our Hands, when the Evening of Age cometh. See Bishop Babington on *Exodus*. God's forbidding Manna to be kept till the next Morning, had also this useful Design or Meaning under it, to teach the *Jews* not to extend their Care of necessary Supplies beyond the present Day, but to leave the Provision for the Morrow to the divine Providence.

Ver. 29. *For the Hope of the unthankful shall melt away as the Winter's hoar Frost, and shall run away as unprofitable Water.* i. e. Such careless *Israelites* as deferred gathering the Manna before Sun-rising, found it melted away as the hoar Frost, and to be as useless, as corrupted Water. This Comparison is used here rather than any other, because Manna in Scripture is likened to it, *Exod. xvi. 14.* which it resembled not only in Appearance, but in its short Duration. And such other ungrateful Persons as are unmindful of God's Favours, or are in no Concern or haste to return Thanks for them, will see their Hopes vanish in like manner. For tho' God gives his Blessings with great Readiness, yet it is only to the humble, he loves a grateful Receiver, and would have us acknowledge his Mercies, in order that he may continue them to us, or increase them in some greater Degree and Proportion.

C H A P. XVII.

The ARGUMENT.

A further Account of the Egyptian Plagues for their ill Usage of the *Israelites*, particularly the thick Darkness which was spread over all the Land of Egypt for three Days, excepting the Land of Goshen, where the *Israelites*

were, which enjoyed the Blessing of Light as usual—A Description of the Terrors of an evil Conscience, that the Egyptians were continually haunted with imaginary Spectres and Apparitions, and had no inward Quiet, from an Apprehension of Danger, and Mischief from hissing Serpents, and fierce Beasts, which seemingly passed before them.

Ver. 1. *For great are thy Judgments, and cannot be expressed: therefore unnurtured Souls have erred.* i. e. For want of knowing and considering them, they have erred and miscarried; for the Knowledge of them keeps Men in their Duty. According to *Calmet* the Meaning is, "Dreadful are the Judgments which thou pourest out upon the Wicked that oppose thy Will." The History of the Egyptian Plagues manifestly evinces this, and therefore that People were greatly mistaken, when, by offending God, and injuring his chosen People, they exposed themselves to them, and brought the Fierceness of his Wrath upon them. *Coverdale's*, and the other ancient English Versions render, *therefore Men do erre that wyl not be reformed with thy Wysdom.* And the Marginal Reading is to the same Effect.

Ver. 2. *For when unrighteous Men thought to oppress the holy Nation, they being shut up in their Houses, the Prisoners of Darkness.* This Plague of Darkness is mentioned first, *Pf. cv. 28.* where the rest are enumerated, though the ninth in order, according to the *Mosaic* Account, where the Succession of them is strictly preserved, as carrying in it, says *De Muis*, a greater Degree of Terror than any of the rest, as it startled and awaked their guilty Consciences, and filled their Minds with Melancholy and Despair. This Darkness was purposely sent at a time when it might be most perceived, some time after the Close of the Night, about Sun-rising. This is intimated, *Exod. x. 23.* where the LXX read *ἐκ ἐξάντην ὁδὸς ἐκ τῆς κοίτης αὐτῶν τρεῖς ἡμέρας*, i. e. no body rose from his Bed for three Days, as if it had been a continued Night all that time, which our Translators do not fully explain, when they render *κοίτη* by *Place*. And the like seems intended here by *ἐκκλῖσις, καὶ ἀκλεισθέντες ὁδοί*. The Chaldee Paraphrase on the Passage above, fixes the precise Time when the Darkness commenced, *Erunt tenebrae super terram Aegypti in aurora, at recedent prius tenebrae noctis.* *Pbilo's* Account is more particular and circumstantial, *λαμπρῶς ἡμέρας ἔσται, ἐξαπινάτως ἀνάνηται σκότος, κ. τ. λ.* "When the Day was bright and clear, on a sudden came a thick Darkness, occasioned, perhaps, by an Eclipse of the Sun, which lasted longer than usual, or by a Collection of very dark Clouds, which by their Closeness and Thickness hinder'd the Rays of the Sun from breaking out, so that the Day differed nothing from the Night—or rather it might seem to be a continued Night, for the Space of three usual Days and Nights, in so much that the People durst not rise from their

“ their Beds, and such as upon any Necessity
“ were called abroad, like blind Persons, ta-
“ king hold of the Wall, or something else
“ for their Support, they with Difficulty
“ found their way out.” *De Mose, lib. I.*

Ibid. And fettered with the Bonds of a long Night.] It might well seem to be a very long Night from the unusual Time of its Continuance. A Darkness of three Days, without any Intermission, exceeds any Account in profane History, upon the most extraordinary Occasion. *Tully* indeed speaks of a Darkness somewhat resembling this in *Sicily*, occasioned by very extraordinary Eruptions of Mount *Ætna*; he tells us, it lasted two whole Days, and that it was so gross and thick, that *nemo hominem homo agnosceret. De Nat. Deor. lib. II.* The Metaphor of Bonds and Fetters applied to Darkness, is not improper, as it incapacitates Men from stirring and acting, nor is it unusual either in profane or sacred Writings. Thus *Isaiah lxi. 1. The opening of the Prison to them that are bound*, is by *St. Luke*, who quotes that Prophecy, render'd τυφλοῖς ἀνά-ελεψις, *recovering of Sight to the blind*, *Luke iv. 18.* So again, *Isaiah xlii. 7. The opening the Eyes of the blind*, is immediately after explained, by *bringing out the Prisoners from the Prison, ἐκ δεσμῶν, and them that sit in Darkness out of the Prison-house*, which this Passage of our Author resembles, especially in the Version of the *LXX.* We meet also with the like Expression, *2 Pet. ii. 4.* where, speaking of the fallen Angels, the Apostle says, God delivered them into Chains of Darkness. See also *Jude vi.*

Ibid. Lay (there) exiled from the eternal Providence.] According to the fixed and established Order of Nature, the Sun each Day enlightens the World, but at this time that Order seemed to be reversed, at least with respect to *Egypt*, where the Sun shone not, or was not visible for a long time, and one tedious continued Night succeeded in its Place, so that they were deprived of Light and Heat, the chief Benefits and Blessings of God's Providence, which indeed are common to all Mankind, and their seasonable Influence is equally shed upon the just and the unjust. 'Tis a figurative Expression, and, by a *Metonymy*, the Cause is put for the Effect. *Coverdale* renders, *shut under the Rose, thynking to escape the everlasting Wysedome*, as if the Meaning was, that, conscious of their Wickedness, they fled from God's Providence, and concealed and hid themselves, hoping to escape the divine Notice, which seems to be the Sense likewise of the *Geneva* Version, and has indeed some countenance from the Beginning of Verse the fourth.

Ver. 3. For while they supposed to lie hid in their secret Sins, they were scattered under a dark Veil of Forgetfulness.] This may either mean, that as they committed κρυφαῖα ἀμαρτήματα, Sins of Darkness, or secret Wickedness, under the dark Veil of Night and Secrecy, so were they in return punished with this gross Darkness: Or the Meaning may be, that they

supposed and hoped their secret Sins committed in the dark, and under the Cover of Night, would have laid concealed, and buried, as it were, in Oblivion; for so I chuse to understand the Place, induced hereto by the Authority of the *Arabic* Version, which reads, *quod in occultis perpetrarunt, oblivionis velamine lucis experte latitatum arbitrati*; and *Junius* renders in like manner. Our Version seems faulty here, as it is in many Parts of this Chapter; the true rendring seems to be, “ While they thought or flattered themselves, “ that they lay hid in their secret Sins, under “ a dark Veil of Forgetfulness, ἐσκοτίσθαι, “ they themselves were darkened, or overtaken with this Plague of Darkness.” For I think this to be the true Reading, instead of ἐσκοπίσθαι, as the common Editions have it; and I have the Pleasure to find this Conjecture confirmed by the *Alexandrian* Copy, and from thence *Dr. Grabe* thus points the *Greek*, λανθάνειν γὰρ νόμιζοντες ἐπὶ κρυφαῖοις ἀμαρτήμασιν ἀφ' ἐγχει λήθης παρακαλύμαλι; ἐσκοτίσθαι θαμβέμενοι δεινῶς: But in either Sense, the Sin is clearly discerned and exemplified in the Punishment. The Observation of *St. Austin* too is very just, whether we understand it of the *Egyptian*, or moral Darkness, *Spargit Deus pœnales cecitates super illicitas cupiditates. Aug. Confess.*

Ibid. Being horribly astonished, and troubled with (strange) Apparitions.] But what was more terrible than Darkness, or rather increased the Terrors of it, was, that they were haunted and tormented with monstrous Spectres, and frightful Apparitions. Commentators differ about these Spectres, whether they were real, or only the Effects of a disturbed Imagination; those that suppose the former, say, they were either the Ghosts of the *Hebrew* Infants which they drowned in the River, or of their own departed Friends and Relations that died by some of the former Plagues, or lastly, the Forms of some of their Deities, which appeared to them in different Shapes. See *Calmet in loc.* But these are mere Conjectures, nor is it of any great Moment to determine them. The *Psalmist* seems to suppose them real, for 'tis observable, *Pf. lxxviii. 50.* that instead of the Plague of Darkness which he there omits, he lays great Stress upon God's sending evil Angels among them, as if the Furioufness of his Wrath, Anger, and Displeasure, was chiefly shewn in this particular, which is the learned *Lightfoot's* Opinion, and that it had more Effect upon *Pharaoh* than all the foregoing Plagues. If indeed these were real, it may seem a just Judgment of God, and agreeable to his usual Proceedings, to punish the *Egyptians* by such evil Angels as they perhaps had made the Objects of their Worship, or their Magicians in their Enchantments had had Recourse to. The Writer of the Book of *Ecclesiasticus* intimates, as if God, for the Punishment of the wicked, sometimes makes use of *Cacodæmons*, as his Instruments of Vengeance, for so many Interpreters understand his Words, *There be Spirits that are created for Vengeance, which in their*

their Fury lay on sore Strokes, in the time of Destruction they pour out their Force, and appease the Wrath of him that made them, c. xxxix. 28. This was likewise the Opinion of some of the antient Heathens; thus Plutarch, *An illud verius est quod a quibusdam Romanis dicitur, & Chrysippus opinatur, daemonia quædam mala circuire, quibus Dii quasi Carnificibus & Scelerum ultoribus adversus injustos & impios utuntur? Plut. in Problemat.*

Ver. 4. But Noises (as of Waters) falling down, sounded about them.] ἤχοι καλαράσαντες, by which we may either understand great and terrible Noises, for so the Comparison, which is included in the Parenthesis, as not being in the Original, is frequently understood. Ezek. xliii. 2. Rev. i. 15. — xiv. 2. — xix. 6. Or screaming and ill-boding Noises may be meant, which probably is the Meaning of *Vox Maledictionis* in the Syriac Version of this Place. Or lastly, that they were frightened even at the Sound of their own Voices, for so the Arabic renders, *proprie ipsorum voces continuo cum strepitu conjunctæ perterrebant eos.*

Ibid. And sad Visions appeared unto them with heavy Countenances.] Φάσματα ἀμειδίτοις καὶ φθὴ πρὸς ὧποις ἐνεφανίζετο. Does not this seem to be Tautology? For what are καὶ φθὴ φάσματα, or sad Visions, but Visions with sad or heavy Countenances? The Arabic Interpreters, as if sensible of this, render, *Phantasmata nequaquam bilaria eum, cujus tristis erat vultus, consumebant*, applying the Words to the Egyptians themselves, that they through Fright had heavy or melancholy and dejected Countenances. The Vulgate reads in like manner, *personæ tristes illis apparentes pavorem illis præstabant*. Calmet understands it in the same Sense, *ils voyoient paroître des spectres affreux, qui les remplissoient encore d'épouvante*. Badwell's reading of the Greek, φαντάσματα ἀμειδίτοις καὶ φθὴ πρὸς ὧποις ἐνεφανίζετο, seems preferable to that in the common Editions, is clearer, and may suit either Sense. *Comm. in loc.*

Ver. 5. No Power of the Fire might give them Light, neither could the bright Flames of the Stars endure to lighten that horrible Night.] i. e. The Darknes was so thick, that they could not see one another, nor attempt any Business for want of the necessary Help from Fire, Candle, and the other usual Means to convey Light, which upon this Occasion were useless, and lost their Power: For the Darknes which encompassed Egypt, was not like the common and ordinary Darknes, which disappears at the Approach of the Sun; this began about that time, and hindered its shining, and was so gross with Fogs and Vapours, that it extinguished the Light of the heavenly Bodies, which were not to be discerned in the midst of it. Philo's Account agrees with our Author's, and is equally as surprizing and extraordinary, καὶ γὰρ χειρώδης πυρὸς τὸ φέγγος, κ. τ. λ. *ignis quo utimur quotidie, vel aere turbato extinguebatur, vel vincebatur a crassissimis tenebris — videndi sensu*

adempto, cæterorum nullus erat usus; nam nec loqui, nec audire, nec cibis frui licebat, sed triduo illo vehementer fame cruciabantur, nulli vacantes sensui. De vita Mosis. lib. i. The Hebrew expresses the Greatness of this Darknes by a remarkable Pleonasm, calling it *Darknes of Obscurity*; but the Exaggeration of the LXX is still more observable, who describe it by three Words immediately following one another in the same Verse, σκοτός, γνόφος, θύελλα, Darknes, thick Obscurity, tempestuous Darknes: If then the Force of the Sun could not penetrate or overcome that Darknes, much less can we imagine the feeble Light of the Stars to have any Effect upon it, which were naturally either lost as it were in that thick Medium, or by God's Appointment they might withdraw their Shining; for even these in their Courses attend upon, and fulfil the Will of their Creator, Judg. v. 20. Thus Job xxxviii. 15. it is said in general, That from the Wicked their Light is withholden, and the same Reflexion occurs often in this ancient Writer, but in c. ix. 7. he particularly mentions, among the Judgments of God, the withdrawing of the Light of the Stars, He commandeth the Sun and it riseth not, and sealeth up the Stars; a Metaphor inexpressibly Beautiful, which though spoken upon another Occasion, and thought to allude to a much more ancient Piece of History (see Bp. Sherlock's Dissert. II.) is very applicable to the Egyptian Darknes; when, to pursue the Metaphor, God sealed up the Firmament with the Signet of the Almighty, and rendered its Glories invisible for a determined Time. But if the Egyptians had really no Light, it may be asked, How they could then discern the Apparitions and Spectres, which are mentioned in the preceding Verses? To this, Calmet answers, That it was by Means of those sudden Flashes, which sometimes darted upon them, and are described in the next Verse.

Ver. 6. Only there appeared unto them a Fire kindled of itself very dreadful.] Διεφάνετο δ' αὐτοῖς μόνον ἀντομάτη πύρὰ φόβῳ πλήρης. The usual Sense given of this Place is, that they had no other Light but what was occasioned by sudden Flashes of Lightning, which added greatly to their Terror, for that faint Light served to make the Apparitions visible to them, though nothing else could be distinguished to any Purpose. Or the Meaning may rather be, and the Words of the Original seem to favour it, and the Sense likewise is improved by it, that sudden Flashes of Fire or Lightning appeared to the Egyptians only, and not to the Israelites, who were free from this Darknes and the surprizing Phenomena attending it. See v. 21. where the like is said of the Darknes, that over them only was spread an heavy Night. In this Sense, Junius understands the Words, who renders *apparebat ipsis solum pyra timore plena, &c.* There seems to be the like Mistake in our Version, Philip. i. 27. Only let your Conversation be such, where the rendering would be better

better, let your Conversation be only such, as becometh the Gospel of Christ. But besides this Sense that the Fire appeared *μόνον αὐτοῖς*, to the Egyptians only, there is another Sense of the Words, which will very well suit with the Context, and I am inclined to prefer, viz. that this Fire was in Appearance only, *μόνον δεφαινέτο*, was not real, but imaginary, arising from, and suggested by their Fears; which is the rendering of the Bishops Bible, a Blaze of Fire on a sudden appeared only. *Μόνον* taken in either of these Senses is preferable to that in our Version; but the latter Sense I like best, for I think this, and what follows, to be not so much a Description of any real Incident, as of Fear, arising from the Apprehensions of a bad Conscience, which suggested imaginary Noises and Apparitions; or may we not understand in a metaphorical Sense by *αὐτομάτη πῦρ φέβει πλήρης*, an alarmed Conscience itself, which accuses, condemns, and punishes? and *πῦρ* here used, comes nearer this Sense, and is more proper than *πῦρ*, inasmuch as it signifies both Fire and Fuel; and where it is *αὐτομάτη*, self-raised, self-kindled, it expresses more still, something like that of our Saviour, a Fire that is not quenched; which is very applicable also to an evil Conscience. This whole Chapter is, undoubtedly, very obscure and difficult; and if it be taken as a Description only of the State of the Egyptians during the Plague of Darkness, I think it inexplicable in several Places. But the Author seems to intend (taking Occasion from the literal Darkness in Egypt) a Description of spiritual Darkness, or the State of a bad Conscience in general, both invaded with real and reasonable Fears, and creating to itself imaginary Horrors: In this View a new Light is struck out amidst the thick Darkness, tho' hitherto unobserved by any of the Interpreters; nor is the Exposition any ways harsh or forc'd; and if there was no Foundation in the Context for understanding it of spiritual Darkness, as there certainly is, *§ 11, 12, 13, 21.* yet such Allegories are very frequent, especially in Origen and Philo; nor does the Writer of this Book seem to be unacquainted with this manner of writing. See c. xviii. 24, which is a remarkable Instance, among others, of the allegorical Strain.

Ibid. For being much terrified, they thought the Things which they saw to be worse than the Sight they saw not.] *Ἐνδεμαλόμενοι ὃ τ' μὴ θεωροῦμεν ἐκείνης ὁφθαλμοῦ, ἢ γὰρ οὐκ ἔχουσιν τὰ βλεπόμενα.* Our Version seems again faulty here, for is this any Argument of their being much terrified? Is it not natural for People to think those Dangers or Evils which they actually see and feel, worse than those which are at a Distance, and they see or know nothing at all of? People that are much terrified, are apt to imagine, and be afraid of every thing, not only what they actually see, but of their own Shadows and Phantoms of their own raising; they are apprehensive that something worse and worse will still happen to them, and frighten themselves most with imaginary Dangers: This seems to be a more just Description of Fear, which always forecasteth

grievous things, *§ 11.* especially when it proceeds from a bad Conscience. I think therefore the present Rendering not right. The true Sense of the Place depends very much upon the right Pointing of the Greek. If the Comma be placed after *ὁφθαλμοῦ*, as all the Editions I have seen have it, tho' otherwise, I suppose, in the Copy followed by our Translators; the Sense then seems to be, that being frightened at what they had only an accidental Glimpse of (for the Flashes were not strong enough, nor of a Continuance sufficient to view and discern things distinctly) they were more afraid of the Objects that pass'd before them, and thought them worse than they were: And thus Calmet, *Etant épouvantés par ces fantômes qu'ils ne faisoient qu'entrevoir, tous ces objets leur en paroissent encore plus affroyables*; for a sudden Glimpse, a broken and interrupted View, instead of encouraging them, and raising their Spirits, rather increased their Terror, and made them imagine these Objects still more frightful, *Comm. in loc.* But I think this Passage would be clearer still, and the Sense more agreeable to the Context, if Conjecture might supply the Place of Authority here, in inserting *μὴ* before *βλεπόμενα*; thus, *ἢ γὰρ οὐκ ἔχουσιν τὰ μὴ βλεπόμενα*, which may either mean, that being so much terrified at that imaginary Appearance (*sc. πῦρ*) which an evil Conscience had raised, they thought such inward unseen Disturbances, which passed within their own Breasts, and occasioned such dreadful Appearances before them, to be worse than any outward Calamities they had experienced; or, that being frightened at such a phantastical an Appearance, they apprehended that something more dreadful, tho' unseen and unknown, might still happen, and that worse was yet to come. Such an Apprehension is the natural and common Effect of Fear, which Pliny makes to be more grievous than actual and positive Pain, *Parvulum differt patiaris adversa, an expectes: nisi quod tamen est dolendi modus, non est timendi.* Lib. viii. Epist. 18. And Servius is of the same Opinion: *Expectatio pœnæ gravior est, nam in expectatione et præsens metus est, et dolor futurus, in ipsa autem pœna solus dolor.* Ad Æneid. vi. *§ 614.*

Ver. 7. As for the Illusions of Art Magick they were put down.] The Magicians themselves were not able to assist them, nor to remove this Plague of Darkness. Those Tricks and cheating Artifices, by which they used to impose upon the Simple, were at this Time of no Service to themselves, or others. Learned Men are not generally agreed, whether the Wonders wrought by these Magicians were real Miracles, or in Appearance only: That they were only so in Appearance seems to have been the Sentiment of the antient Jewish Synagogue, and of the Author of this Book, who calls them here *ἑμπαισμάτα*, or Illusions; which was also the Sentiment of Josephus, Tertullian, Justin Martyr, St. Ambrose, and St. Jerome. The Magicians of Egypt always try'd by their Enchantments to imitate the real Miracles of Moses; but herein God sufficiently distinguished between them, that whereas he did

indeed enable them to produce some Effects of a wonderful Nature, they were such as contributed rather to the Calamities of *Egypt*; nor did he give them Power afterwards to remove them; they turned the Waters into Blood, but they could not restore them; they brought up Frogs, but they could not take them away. That the chief of these Magicians were *Jannes* and *Jambres* is not only the Opinion of the *Jews*, but even of some of the Heathens. *Numerius*, a Pythagorean Philosopher, cited by *Eusebius*, *Lib. ix. Præpar. Evang. cap. 8.* gives the following History of them, *Jannes & Jambres, scribe rerum sacrarum Ægyptii, quo tempore Ægypti finibus ejecti Judæi sunt, clarruere; viri omnium judicio rerum magicarum scientia nemini concedentes: quippe ambo quidem communi Ægyptiorum consensu delecti sunt, qui Musæo duci Judæorum, cujus apud Deum potentissimæ preces erant, sese opponerent.* See *Usher's Annals ad Ann. Mund. 2513.* But we have a more sure Evidence; for *St. Paul* not only says, that *Jannes and Jambres resisted Moses*, *2 Tim. iii. 8.* but that their Folly was manifest unto all Men, which is equivalent to the Expression which follows here, *their vaunting in Wisdom was reprov'd with Disgrace.*

Ibid. *Their vaunting in Wisdom was reprov'd with Disgrace; for they that promised to drive away Terrors and Troubles from a sick Soul, were sick themselves of Fear worthy to be laugh'd at.]* The wise Men of *Egypt*, and the Magicians are joined together, *Gen. xli. 8.* as if they were synonymous, and they are here deservedly ridiculed, because notwithstanding their Pretences to Wisdom from a Knowledge of the magical Art, and their Skill in the Mysteries of Divination, to foresee impending Evils, they could not prevent those Calamities which they pretended to remove from others, from falling upon themselves: For as in some of the former Plagues which beset the *Egyptians*, they could neither preserve their own Cattle from the Murrain, nor themselves from Boils; so neither could they at this time, by any Spell or Sorcery, by any Power over the Air, or Interest with the Demons in it, escape the common Calamity of the Darkness, and the Miseries attending it, which God (who had permitted these Magicians to exert an extraordinary Power in some few Instances, to shew the World, that the Devil, with his Permission, can do great things) now equally involved them in, to convince *Pharaoh* and his People of their Vanity in trusting to such impotent Magicians, and of their Folly in opposing that God, who could controul and confound their Power when he pleased.

Ver. 9. For tho' no terrible thing did fear them: yet being scared with Beasts that pass'd by, and hissing of Serpents, they died for Fear.] The Verb *Fear* is here taken in a very unusual and improper Sense; one would imagine, according to our Version, that the Spectres and Apparitions were so bold and courageous, as not to be afraid of the *Egyptians*, instead of their being so much terrified by them, as is above represented: But should we allow that

it here signifies *to make afraid*, as indeed it ought to be rendred, we may next inquire with what Propriety it can be said, that no terrible thing did make them afraid, when it follows in the very next Words, that they were so scared with Beasts and Hissings of Serpents, that they died for Fear. *Grotius*, sensible of this seeming Contradiction, expounds the Passage thus, "That if no such terrible things, as sudden Flashes of Lightning, ghastly Spectres, and strange Apparitions had before affrighted them," *εἰ ᾧ μὲν αὐτῶν τα-εγχῶδες φόβος* (where *εἰ* he observes has the Force of the Potential Mood, and *ταεγχῶδες* is the very Word used before, *γ 3.* concerning the Apparitions, tho' other Copies read *τεγχῶδες*, which is still more expressive,) yet were there other Plagues now to disquiet them; they were alarmed and persecuted with the Hissings of Serpents, and the Noise of furious Beasts, which so affected them, that they were ready to die through Fear: And in this Sense it must be confessed the *Arabic* Interpreters take it, who render, *Etsi nihil eos turbulentum territasset, vitiosarum tamen belluarum stipationes, & insectorum sibili propulsatos illos pavidosque profligarunt.* And *Junius* in like manner, *Etenim si nihil ipsos turbulentum conterruerat bestiarum transvectionibus, & reptilium sibilis peribant tremebundi.* *Casmet* too understands the Place of real Animals, "That God at this time permitted Serpents, whom they kept in their Houses, out of their very great Regard to them. *Herod. lib. i. c. 36.* *Ælian. Hist. Anim. lib. xvii. c. 5.* "or which came into them, pressed with Hunger thro' the Tedioufness and long Continuance of the Darkness, to make Assaults upon them, and attempt to devour them, as a just Judgment for paying divine Honours to such venomous Animals." *Comm. in loc.* This Difficulty, or seeming Contradiction, may be also avoided, by supposing these Hissings of Serpents, and Noise of Beasts, to be the Effect only of a disturb'd Imagination, and that these imaginary Dangers, suggested by an evil Conscience, tho' no terrible thing, no real Animal, no dreadful Monster from without at this time actually frighten'd them, had such an Effect upon them, that they almost died thro' Fear and Apprehension. These Hissings of Serpents in particular, and the Noises of other Animals, God might permit to haunt them, as they had probably offended him by the Worship of them, and the Sense of their Guilt might now lie heavy upon their Consciences, who, in their sad State of Darkness, and under an Incapacity of attending to, or executing any Business, had little else to reflect upon but their own Wickedness. Such Descriptions of phantastical Visions and imaginary Frights, expressed in Terms of Nature and Reality, and exhibited, as it were, present to the Senses, are very common to be met with in the best Writers, especially the Poets. *Euripides* abounds with Representations of this sort, some beautiful Instances of which *Longinus* produces from thence in his Chapter *Περὶ Φαντασίας, Sect.*

15. *Eurip. in Orest. passim.* Nor are lively Strokes of this Nature wanting in some celebrated Pieces of the modern Drama. But tho' such Representations are very common among the Poets, yet I cannot agree with *Cappellus*, that this and some other Instances in this Chapter, are mere poetical Fictions, invented at random by this Writer, the Sport of his Fancy only; for there is nothing in this Description so improbable, but what may be supposed to have happened to a wicked and disturbed Imagination; or why may we not, lastly, understand this Place metaphorically, of an evil Conscience itself; for *κνώδαλον*, which is here rendred *Beast*, signifies also an *Insect*, or *Reptile*, and particularly *Vermes*, a *Worm*; may it not then mean here the *Σκώληξ* in *Isaiab.* and *Mark ix.* *that dieth not?* And why may not the Hissings of the Serpents allude to dreadful Apprehensions of Devils, and the Powers of Darknes? The Heathens themselves could describe the Remorses of the Mind by Animals gnawing the Liver, and by Furies armed with hissing Snakes, &c. and may not these be considered as Figures of the same Import in this Place?

Ver. 10. *They died for Fear.*] If we should understand these Words strictly, there are Instances in History to justify the Observation. *Vopiscus* speaking of unusual Thunders, says, *Negari non potest eo tempore — tantum fuisse tonitruum, ut multi terrore ipso exanimati esse dicantur.* In *Vit. Cari.* And *Pliny*, *Crescente formidine mors sequebatur.* *Lib. vii. Epist. 27.* But I rather incline to think this an hyperbolical Expression, meaning only, that they were ready to die; not unlike that of *St. Luke*, *ἔσθ' ὡς νεκροὶ*, *xxi. 26.* and that of *St. Matthew*, *ὡς νεκροὶ ὡσεὶ νεκροὶ ἐγένοντο*, *became as it were dead Men.* *C. xxviii. 4.* not that they actually died for Fear, but were ready to do so; like that too in *Homer*,

— ὅτε δ' ἔψυχον ἐκάλυπταν, *Il. 22.*

where an ancient Scholiast remarks, *ἡρεσολικῶς, ἀντὶ τῆς ἐξέπυδσεν.*

Ibid. *Denying that they saw the Air, which could of no side be avoided.*] Here again our Translation seems faulty; for is this any Proof of their Consternation, that they denied they saw the Air? Is it not rather a Proof of their want of Veracity? That they denied they saw that, which they could not, as is here expressed, avoid seeing; but neither is this true, that they could not avoid seeing the Air: For do People in a Fright see it only, or best; or is a thick Darknes the proper Medium to see the Air in, which at Mid-day we only discern by its Effects? Do not some learned Grammarians and Etymologists tell us, that it is called *ἀήρ*, *quod aer per se sit obscurus*; and does it not often signify Darknes, and is synonymous to *ἀσέβεια*, especially in the Feminine Gender, which I take to be the Sense and true Acceptation of it in this Place; for I conceive the Author's Meaning to be, that they durst not, or would not look up or view the Darknes, which could not escape their Notice, as it was on all Sides of them. Their inward

Terrors were so great, that they refused to mind, or take notice of the outward Darknes which surrounded them, as bearing no Comparison, or Proportion to their Fright within. The three following Verses manifestly relating to an evil Conscience, greatly confirm the Sense which I have before given of the Context.

Ver. 11. *For Wickedness condemned by her own Witness, is very timorous, and being pressed with Conscience, always forecasteth grievous things.*] That this Observation is true, the History of the Lives of the most abandon'd Sinners and most wicked Tyrants sufficiently evinces; for none have been more subject to this Fear, which an evil Conscience inwardly suggests, than such as have been placed seemingly in the Height of the greatest temporal Security, and for their Greatness and Tyranny have been most terrible to others; and yet even these have trembled in Company only with themselves, and have been observed to shun Retirement, as the Reproof of Conscience is then most sensible, and its Lashes most powerful and affecting. See the Account of *Dionysius* in particular, and the Conference between him and *Democles*, *Tuscul. Quest. lib. 5.* And in another Place the same Orator finely observes, *Sua quemque fraus, suum facinus, suum scelus, sua audacia de mente ac sanitate deturbat: He sunt impiorum furia, hæ flammæ, hæ faces.* In *Pison.* And thus when *Orestes* was much disturbed and agonized for having killed his Mother, he acknowledges the Cause of his Misery to be, *ἡ συνείδησις, ὅτι σκόλοισιν αἰγυαδύμενος*, *i. e.* Conscience torments me, for I am convinced I have done very wickedly, *Eurip. in Orest.* *Plutarch* supposes, that an evil Conscience erects, as it were, a Tribunal in a wicked Man's Breast; that Fright and Remorse are his Accusers which accuse him; his Judges which condemn him, and his Executioners which torment him. *De Tranquil. Animi.* See *Juv. Sat. xiii.* *Hor. Epist. lib. i. Epist. 1.* But nothing can exceed *Job's* Description of the Uneasiness of wicked Men, *The wicked Man travelleth with Pain all his Days: and the Number of the Years of his Tyranny is uncertain*; for so *St. Jerom's Bible*, as 'tis call'd, reads this Sentence, *Et numerus annorum incertus est tyrannidis ejus. A dreadful Sound is in his Ears, in Prosperity the Destroyer shall come upon him: He believeth not that he shall return out of Darknes, and he is waited for of the Sword,* *Chap. xv. 20, 21, 22.* But the Version before referred to, expresses the Terrors of the wicked in this Place more strongly, by the Mention of his inward Disquiet, and a Suspicion of Dangers continually falling upon him: *Sonitus terroris semper in auribus illius, & cum pax sit, ille semper insidias suspicatur; non credit quod reverti possit de tenebris ad lucem, circumspiciens undique gladium.* But the Power of an evil Conscience, and its dreadful Self-reflexion upon every Accident and Misfortune, is not any-where so finely display'd, I think, as in the History of *Joseph's* Brethren, who, even at twenty-three Years

Years Distance, could not help crying out, when they were imprison'd in Egypt by Joseph for Spies, *Truly we are guilty concerning our Brother — therefore is this Evil come upon us*, Gen. xlii. 21.

Ver. 12. *For Fear is nothing else but a betraying of the Succours which Reason offereth.*] Fear in general, especially any great degree of it, for 'tis that which is here spoken of, may be defined to be a Despair of Succour, when a Man sees his Affairs desperate, and that Reason suggests no Expedients to him, nor Application or Industry any probable means of a Recovery, and emerging from a calamitous Estate, he abandons himself to Despondency, and sinks into the deepest Melancholy; but such a Fear as arises from an evil Conscience may be defined to be, a great Concern of the Soul, upon a View of its inward Guilt, and an Apprehension that it is deserted of all Succour, is sinking into Misery, in Despair of Help, and has not one comfortable Glimpse of Hope to speak any Peace to it. Upon which Account it has been wisely observed by some Moralists, that there is not such a true Coward as a wicked Man; that he is suspicious of every thing, but afraid of himself most: That Fear in general has the Effect ascribed to it by this Writer, that it betrays and indisposes a Man from following the wholesome Advice which Reason offers, that it often deprives Men of those Helps and Succours which might keep Dangers off, and hinders them from guarding against many Evils, which by a prudent and timely Application might have been prevented, seems evident, because Fear, when it is sudden and violent, suspends, as it were, for a time, the use of a Man's Reason, puts all things in Confusion about him; he judges not truly of his present State, and has not Resolution or Forecast to amend it. The Historian, speaking of the Persians, who in their Flight flung away their Weapons of Defence, adds this very pertinent Observation, *Adeo timor ipsa auxilia reformidat*. And Seneca, mentioning how Peoples Senses are affected with Fear upon great Occasions, such as Earthquakes, &c. has the following Reflexion, *Quid mirum est animos inter dolorem & metum destitutos aberrasse?* But I cannot explain this in stronger Terms, than by setting down the Description of the Fear of the Canaanites, as it occurs Josh. v. 1. according to the Reading of the LXX, *ἐτάκησαν αὐτῶν αἱ ἀλγύνοιαι, ἢ κατεπλάγησαν, ἢ ὅτι ἦν ἐν αὐτοῖς φρόνησις ἐδεμία ἀπὸ προσώπου, κ. τ. λ.*

Ver. 13. *And the Expectation from within being less, counteth the Ignorance more than the Cause which bringeth the Torment.*] This Passage is more obscure than any in this Chapter, or perhaps in the whole Book. None of the Oriental or English Versions give any Light to it, and the Commentators either pass it over, or leave it in the same Obscurity: Our Version in particular, is so far from delivering the true Sense, that it seems to have none at all. The common Reading of the Greek, in most Editions is, *Ἐνδοθεν ὃ ἔσα ἤτιον ἢ προσδοκία,*

πλέονα λογίζεαι ἢ ἀγνοίαν τὴν παρεχόμεν τὴν βάναν αἰτίας, which our Translators manifestly follow, but give no determinate Sense of the Place: According to this Reading I take the Meaning to be, "The less the Expectation of Help, or Means to escape is, the more largely it computes, i. e. magnifies the Danger, or imagines greater Evils will happen thro' Ignorance of the Cause that brings the Uneasiness, or Torment." St. Chrysostom has a like Reflexion upon the Sufferings of Job, *Ignorantia causæ quæ pœnam affert, valde auget calamitatem*. — If we read τῇ ἀλγύνοισι with the Alexandrian MS. instead of ἢ ἀγνοίαν the Sense perhaps may be, "That the smallest Expectation or Apprehension arising from Fear, computes more largely upon future Dangers and Mischiefs than any just Reasoning, or well informed Understanding." Or thus: "That a less Degree of Fear reasons more, and determines better about the Nature and true Cause of any Calamity than a greater, which is attended with less Presence of Mind;" which seems to be Grotius's Sense of this Place, *Metus remissior patitur rationem discernere*, &c. According to Calmet the Sense is, "That a State between Hope and Fear, creates to itself more Uneasiness, because the Ignorance and Uncertainty the Mind is in of the Evils and Misfortunes which may happen, keep it in a continued State of Inquietude, and it is apt, in such a Situation, to imagine and represent Dangers to itself, other and greater than they really are, thro' Ignorance of its true State, and for want of knowing distinctly what to fear or rely on." *Comm. in loc.* St. Jerom's Bible, as 'tis called, renders, *Et dum ab intro minor est expectatio, majorem putat potentiam causæ*, &c. And Vatablus, *Magis reputat implacabilitatem causæ* (in the Margin, *Numinis*) *intus residens exigua spes*; i. e. The less Hope the Mind has, the greater does it suppose the Power to be of the Cause that inflicts the Evil, and if it approaches to Despair, it represents the Deity as implacable. In the midst of such a Variety of Renderings and Interpretations, it will be a Pleasure if the Reader can find any Satisfaction, or some new Light to clear up the Obscurity.

Ver. 14. *But they sleeping the same Sleep that Night which was indeed intolerable.*] *Ὁ δὲ τὴν ἀδύνατον ὄντως νύκτα*. If *νύξ ἀδύνατος* be indeed the true Reading, it must be either taken in the Sense of our Version, or in that of the Margin; in the former Sense the Arabic Interpreters understand it, rendering *cum occupasset eos nox illa quæ vere tolerari non potest*. And thus *impotens* is used, it must be confessed, as signifying *intolerable*, by good and approved classick Writers. Tully has *principatus impotentissimus* to the same Sense, Philip. V. and Livy, and Quintilian use it in like manner. Or *νύξ ἀδύνατος* may be used in the Sense of the Margin, to signify a Night, wherein they could do nothing. To apply *ἀδύνατος* in this manner, is a Metonymy not unusual; for as it is no Impropriety to say *impotent Poverty*, meaning

meaning a Person that is poor, and by that means disabled; *impotent Sickness*, or *Sleep*, meaning Persons in those Circumstances; so neither is there any Absurdity in applying it to Night or Death. In either of these Senses may ἀδύνατος be understood, if it be the genuine Reading. But Grotius is of a different Opinion, and corrects the Place thus, οἱ δὲ ἢ ἀδύνατον νύκτα, κ. τ. λ. i. e. *that impenetrable Night*, meaning that thick and continued Darkness which the Sight could not penetrate. But if the Passage is thought still to want Emendation, and I might offer a Conjecture among others, I would read, ἢ ἀδυνατῶν ὄντως νύκτα, i. e. *a Night truly infernal*, which agrees well with the Context. 'Tis observable that the Author here mentions the Egyptians as sleeping, and *sleeping the same Sleep*; not that they were really so, for their Fears would not permit that, but because, like Persons asleep, they were in a like State of Darkness, could transact and execute nothing, and had like disturbed Fancies and wild Imaginations.

Ibid. Which came upon them out of the Bottom of inevitable Hell.] Εξ ἀδωάτης ἄδης μυχῶν ἐπελθῆσαν. 'Tis as difficult to say what ἀδωάτης ἄδης is in the Greek, as what inevitable Hell is in our Version. For are we to understand by Hell, the Place strictly so called, and by the Darkness which came out of the Bottom of it, the Darkness of Hell beneath, or utter Darkness, as the Scripture expresses it? This surely might have been better rendred, *intolerable*, as ἀδωάτης is translated above, than inevitable, which carries too harsh an Idea with it, expressed so laxly, and indeed the Arabic Interpreters render it so, *ex intolerabilis Inferni crypta adveniens*; and the Bishops, and Geneva Bible, by the *Dungeon of Hell which is insupportable*. Or does ἄδης here mean the Region of the dead, which is indeed an invisible Region of Darkness, and may justly be said to be inevitable? Job very emphatically calls it a *Land of Darkness*, as *Darkness itself*, a *Land of the Shadow of Death*, where the Light is as Darkness, ch. x. 22. Ἀδωάτης applied to ἄδης, in this Sense, may have here again the Signification which the Margin gives of it before. For ἄδης is confessedly a State or Region wherein Men can do nothing; it is that Night, according to the Language of the New Testament, wherein no Man can work, John ix. 4. And thus the true Solomon, There is no working in the Grave whither thou goest, Eccles. ix. 10. Grotius here again dislikes ἀδωάτης ἄδης, and reads ἐξ ἀδύτης ἄδης μυχῶν. But besides that the same Epithet being repeated so very soon looks suspicious, and which holds equally strong against ἀδωάτης, is not as much implied in ἄδης itself? which, according to the Etymology of many learned Men, is αἰδης contracted [see H. Steph. Gr. Lexic. Leigh's Crit. Sacr. in voce] the same with the Hebrew Sheol, which signifies a Place which is dark and obscure, where nothing can be seen. Probably therefore the true Reading may be either, ἐδωατῆς ἄδης μυχῶν, or rather, as Tartarus

seems here referred to, ἐνδωάτης ἄδης μυχῶν, according to Homer's Description upon the same Occasion:

— ἦχι βάθισον ὑπὸ χθονός ἐσι βέρεθρον.

for as Night, in the Mythology of the Heathens, is fabled to be the Daughter of Orcus, and Tartarus, and is described by them to be a Place of Darkness and Misery, the Seat or Kingdom of Fear, Grief, and Despair, the Author here, by a Metaphor or Figure, accommodates and applies the Notion of infernal Darkness to this Egyptian Plague, upon Account of its Thickness, the Horror occasioned by it, the Despair accompanying it, and the Ghosts and Spectres haunting and disturbing it.

Ver. 16. So then, whosoever there fell down, was straitly kept, shut up in a Prison without Iron Bars.] Εἴθ' ἔτως, ὅς δ' ἦ ποτ' ἐν ᾧ ἐκεῖ καλαπίπτων, ἐφρερέτω εἰς ἢ αἰσθηρὸν εἰρηλῶ καλακλειθεῖς. The Meaning, according to the Commentators, is, that such of the Egyptians as were overtaken by this Darkness, were made Prisoners, tho' there were no other Chains that held them than σείρασι ζόφου, 2 Pet. ii. 4. the Obscurity and Darkness which surrounded them. But I think more is included in the Original than our Version expresses, viz. that such among the Egyptians, as during that Darkness, through Fear, or by any Misfortune, fell down, were disabled from helping themselves; they either could not, or durst not rise, but continued, ἔτως, in the same Place and Condition, as if they had been detained in a Prison, or a deep Abyss, from whence there was no returning. I would therefore point the Greek thus, εἴθ' ἔτως (ὅς δ' ἦ ποτ' ἐν ᾧ ἐκεῖ καλαπίπτων) ἐφρερέτω, εἰς ἢ αἰσθηρὸν εἰρηλῶ καλακλειθεῖς: And the Version should be, "Then, whosoever it was that there fell, he so continued, i. e. was in the same State kept bound, &c." Thus Vatablus, Hoc deinde modo, quicunque tandem fuisset illic collapsus, in angustias citra ferrum conclusus, custodiebatur; and so Tirinus, in eodem vestigio, quasi in carcere conclusus, hærebat. Calmet too understands it in this Sense, Tous ceux qui y tomberent, qui s'y rencontrerent, &c. furent obligez de demeurer au même endroit où la nuit les surprit. Comm. in loc. This Sense seems confirmed too by what is mentioned in the next Verse, that such as were overtaken by this Darkness, whosoever they were, or whatsoever they were about, there were they obliged to continue, being laid under an unavoidable Necessity or Confinement, δυσάλυστον ἀνάγκη; where the Particle δύς invigorates the Expression, and denotes a greater Intensefens of the Darkness. And in this Sense some Interpreters understand the Words in Exodus, ch. x. 23. that none rose from his Place for three Days, viz. that the Darkness was so shocking, and the Horror occasioned by it so great, that, like Persons quite disabled and confounded, they durst not stir from the Place where they were first surprized with it, but stood, or sat, or lay just as the Darkness

at its coming found them, for the whole time of its Continuance.

Ver. 18, 19. *Whether it were a whistling Wind, or a melodious Noise of Birds among the spreading Branches, or a pleasing Fall of Water running violently, or a terrible Sound of Stones cast down, or a Running that could not be seen of skipping Beasts, or a roaring Voice of most savage wild Beasts, or a rebounding Echo from the hollow Mountains: These things made them to swoon for fear.*] This is a fine Description of the Panick of the Egyptians, which was so excessive that nothing could stir but it frightened them. Not only Noises which were really terrible in themselves, such as of falling Rocks, and the howling of wild and savage Beasts, whose very Echo must increase their Fears, but even such Things as had a Tendency to lull Pain, and sooth Uneasiness, such as gentle whispering Breezes, purling, murmuring Streams, and the sweet ravishing Musick of the Groves, even these, tho' agreeable Entertainments, and which, at another time, would have delighted and charmed the Ear, not only lost all their Relish, but proved a Punishment, and created new Torment to them. Had the Almighty at this time indeed sent forth his glorious Voice in Thunder, no wonder that conscious Guilt should shrink; according to that of Seneca, *Pavescis ad cæli fragorem, & quoties aliquid effulsit, expiras.* Nat. Quæst. 2. 59. But that harmless Sounds, or such as usually charm the Fancy; that Noises merely imaginary, for of such chiefly must we understand this Description, should have such an uncommon Effect, displays the Power of an evil Conscience, which takes away the Poignancy of every Enjoyment, and sits brooding Mischief and Misery to itself. This Sort of Panick is beautifully described, Levit. xxvi. 36. by God's sending a Faintness into their Hearts, so that the Sound even of a shaken Leaf could chase them. That of Lucan by no means equals it,

— Pavet ille fragorem
Motorum ventis nemorum.

but that of the Psalmist is inimitable, *ἐκεί ἐφο-
βήσαντες φόβον, & ὅτι ἐν φόβῳ, Ps. liii. 5.* so tormenting is Wickedness, and so timorous an evil Conscience.

Ver. 21. *Over them only was spread an heavy Night, an Image of that Darknes which should afterwards receive them.*] i. e. the Egyptians only were Sufferers by this Darknes, all without Egypt was Light and Sunshine.— But something further is here meant; for the Author, under the Idea of Darknes and a heavy Night, intimates that Doom and Misery which awaited the Egyptians after Death. Many of the Fathers make this Egyptian Darknes to be an Emblem of Sin, and its final Misery in another Life. For the Sinner is a voluntary Prisoner, and has as many Chains about him as he has wilful Sins. He is deprived of the Light of God's Countenance, and given up by him to a judicial Blindness in this Life, which is an Anticipation, says St. Austin, of

that Darknes to which he shall afterwards be consigned; his Wretchedness begins in this Life, and is compleated in the next. In Psalm. To the same Purpose St. Bernard, *Deus tantas tenebras Ægyptiis immisit, ut ex hac quasi imagine discerent primò tenebras suæ conscientiæ; secundo, tenebras inferni sibi imminentes.* Serm. 72. in Cant. Origen likewise allegorizes this Plague of Darknes, and says, "It signified the Darknes of Mind which the Devil had blinded Pharaoh and his Subjects with, who, though they had experienced so many Plagues, would not open their Eyes to see their lamentable State, nor believe in God to prevent more." We find the Term *Darknes*, which is mentioned here, often made use of by the sacred Writers to represent Hell, or the Place of Punishment. See Matt. viii. 12. xxii. 13. xxv. 30. 2 Pet. ii. 4, 17. Jude 6, 13. In this last Place the State reserved for the Wicked is said to be, *ὁ ἑσπέραιος οὐρανός, Blacknes of Darknes*, where the Pleonasm expresses the great Intensity of it, Philo calls it, *Τάλαρον ἢ βαθὺ οὐρανός.* De Excerptat. And the Rabbins speak of it in like Terms. What our Author mentions here of the future miserable State of the Egyptians after Death, is according to an ancient received Notion among the Jews, who accounted such as enjoy'd great outward Prosperity, God's special Favourites; and that spiritual Blessings likewise were wrapped up in, and conveyed with their temporal ones: On the contrary, they reckoned those accursed, who were overwhelmed with worldly Adversities, and that spiritual and everlasting Plagues were hidden under temporal Judgments, which were to those upon whom they fell, so many Pledges of their Condemnation. See Mede, B. I. Disc. 46. This Opinion our Author seems to have imbibed, and it is an Instance, according to the very judicious Dr. Jackson, of that radical Tincture which infected all his Countrymen, who looked upon the many glorious Tokens of God's extraordinary Mercy and loving Kindness to their Fathers, as sure and irrevocable Earnests of their absolute Predestination to Acceptance, Glory, and Happiness. And that the Egyptians, Canaanites, and such other of their Enemies whom God had scourged, were so many Vessels of Wrath fitted for perpetual Destruction.

Ibid. *But yet were they unto themselves more grievous than the Darknes.*] "Men can never efface, says a fine modern Writer, the Sense which God has imprinted in their Hearts of his Presence and Justice. They can never succeed in persuading themselves that Sin is in its Nature indifferent, or will remain unpunished. Hence their inward Fears, which are as so many Witnesses ready to accuse and confound them: And when Vengeance at length comes to shew itself, they shall be the first to own that they have deserved it." Rollin, Vol. III. p. 148. Many beautiful Passages might be produced from ancient Authors, to shew the melancholy State of

of a guilty Conscience, what a Bosom Plague and inseparable Tormentor it is, how tired and afraid of its own Reflexions, and how gladly it would fly from its very self, but self continually pursues it. St. *Austin* most beautifully represents this Uneasiness, and includes the Case of all other Sinners, in the following Description of himself, *Ego mihi remanseram infelix locus, ubi nec esse possem, nec inde recedere. Quid enim cor meum fugeret e corde meo? Quid à meipso fugerem? Quid me non sequeretur? Confess. lib. IV. c. 7.*

C H A P. XVIII.

The ARGUMENT.

TO the Darkness, with which the Egyptians were oppressed, the Author opposes, by way of Antithesis or Contrast, the great Light which the Israelites were favoured with at the same time, and the great Benefit of the fiery Pillar, which afterwards conducted them in the Wilderness. The Death of all the first born of the Egyptians, in one Moment, without any Distinction, by the destroying Angel, is described in a very affecting manner; and, on the other hand, God's great Mercy to the Israelites is shewn, by a particular Instance in the Desert, when thro' the Intercession of Aaron, and the Power of his Incense, God was prevailed upon to stop the sweeping Progress of the Plague, and to hinder its spreading any further.

Ver. 1. *Nevertheless thy Saints had a very great Light.* All the Children of Israel, called here the Saints according to the conceited Notion of that People, had Light in their Dwellings whereby they were enabled to do their Business, and get all Things ready for their Departure, without the Notice of the Egyptians, much less could they hinder their Designs, who were involved in such a thick Mist, that they were incapable of seeing what the Israelites were doing. The *Chaldee Paraphrase* upon *Exod. x. 23.* adds other Reasons for this Light, *Erat lux omnibus filiis Israel ad sepeliendum improbos qui inter eos mortui erant, & ut justi possent in preceptis occupari in habitationibus suis.* This Difference and Distinction between them, must be looked upon as the more wonderful and extraordinary; if, as many learned Men suppose, the Houses of the Israelites and the Egyptians were contiguous and close to one another, as seems probable from the Blood sprinkled upon the Door Posts of the Israelites by way of Distinction, because they were mingled with the Egyptians. *Philo* and *Josephus* both intimate that, in the same Place or Dwelling, the Hebrews had Light, and the Egyptians were without it: This made the Miracle so great, says *Gregory Nyssen*, that while the Israelites and the Egyptians dwelt promiscuously together, the former at the same Time had Light, and the latter Darkness. From this strange Work of God, and singular Interposition in Favour of his

Chosen, we are instructed how able our heavenly Father is to make not only a Distinction, but a real Separation between his own Children, and the Wicked, when he executeth his Wrath and Vengeance; for such is his providential Care, that though they be in one Field, in one House, or Bed together, one shall be taken, and the other left; one shall be afflicted with his Judgments, and the other escape them. And we may hence, as another pious Writer observes, profitably learn, not to ascribe our Preservation to our own Merit or Policy, when we ourselves are free from any grievous Calamity which happens to others, but to look up to the Almighty Author of our Deliverance, and at his Footstool to return our Tribute for such a signal Instance of his Mercy.

Ibid. *Whose Voice they bearing, and not seeing their Shape, because they also had not suffered the same Things, they counted them happy.* [*Ὅτι μὲν ἡ καὶ αὐτοὶ ἐπεπόνθεισαν, ἱμακαρίζον,* thus the *Alexand.* and *Complut.* Copies read. The Sense of this Passage is very different, according as it is applied to the Israelites, or the Egyptians, in which the Interpreters are greatly divided; they that apply it to the former, make the Sense to be, that the Israelites heard the Cries of the Egyptians without seeing them; and thanked God that they did not suffer the same Things, and were not like the Egyptians in the midst of Darkness and Obscurity; and thus the *Vulgate* renders *ἱμακαρίζον, & quia non & ipsi eadem passi erant, magnificabant te,* which *Coverdale's* Version follows: Others, still applying the Words to the same Persons, render *ἱμακαρίζον*, that the Israelites blessed themselves, or counted themselves happy, because they also had not suffered the same Things: But if this Passage be applied to the Israelites, should not the Reading rather be *καὶ αὐτοὶ*, than *καὶ αὐτοὶ*? The *Vatican* Edition reads *ὅτι μὲν ἐν καὶ αὐτοὶ ἐπεπόνθεισαν, ἱμακαρίζον*, which furnishes another Sense, "That the Israelites thanked God, "or glorified the Justice of God, that the "Egyptians were now afflicted in their Turns, "who had before so much afflicted them." They that apply the Place to the Egyptians understand it in this Manner, "That the "Egyptians heard the Voices of the Israelites, "tho' they could not see them, and thought "the Israelites happy, that they also did not "suffer like them." This seems to be the Sense of our Version, as it is of the *Geneva* and *Bishops* Bible, and seems indeed more agreeable to the Context.

Ver. 2. *But for that they did not hurt them now, of whom they had been wronged before, they thanked them.* [*Ὅτι δὲ ἡ βλάβησι προηδικημένοι, ὑψαρίσαν.* Here again the Sense has been mistaken by some Interpreters, as if the Israelites thanked the Egyptians for not hurting them now, who before had much oppressed and injured them; but there seems no Reason, or Occasion for the Israelites to thank the Egyptians for not doing what at that Time, however inclined, they were incapacitated to do.

do. There is also another Sense, which has no better Foundation, that the *Israelites* ἠνχα-
ρίσαν, thanked God, that the *Egyptians*, who
before had so much wronged them, were now
not in a Capacity to hurt them. And thus
Coverdale, *And they that were vexed afore*
(because they were not hurte now) thanked them,
and so the *Vulgate*, *Et qui ante læsi erant, quia*
non lædebantur, gratias agebant; St. Jerom's
Bible, as it is called, supplies, *tibi*. But I
think the true Sense of the Place to be rather,
"That the *Egyptians* thanked the *Israelites*,
"for not revenging themselves upon them
"in their State of Darknes and Impotence,
"who had Provocations enough, and had been
"so long injured and oppressed by them;"
and that the Passage might be rendered more
intelligibly thus, "That because they (the *Is-*
raelites) did not hurt them now, whom they
"(the *Egyptians*) had before hurt or wronged,
"they thanked them." This seems to be the
Sense of our *Version*, though obscurely expres-
sed, and the *Geneva Bible* understands the
Passage in the same Manner.

Ibid. *And besought them Pardon, for that*
they had been Enemies.] Καὶ τῷ διερχομένοι
χάριν ἰδεοῦτο. This is capable of two Senses,
and may either mean, that the *Egyptians* asked
Forgiveness of the *Israelites* for the many In-
juries they had formerly done them, which is
the Sense of our *Version*, and of the *Geneva*
Bible, and so διαφέρειν is used, 2 *Maccab.*
iii. 4. Such a Submission in the *Egyptians*, ari-
sing rather from Fear, than a real Contrition,
is natural enough to be supposed at this melan-
choly Juncture, and might indeed be expected
from People in their sad and helpless Condition,
entirely at the Mercy of those, who had been
so inhumanly treated by them. In this Sense,
χάριν must be taken adverbially, as it is some-
times, and may be considered here the same
as ἕνεκα. And thus it is used, *Gal.* iii. 19. ὁ
νόμος τῶν παραβάσεων χάριν προσέτεθη, i. e. ac-
cording to our *Version*, *the Law was added be-*
cause of Transgressions, which seems not much
unlike the Expression here, τῷ διερχομένοι
χάριν ἰδεοῦτο, they beseeched or entreated them, be-
cause of their former Transgressions and Dif-
ferences.—There is also another Meaning of
this Passage, "That the *Israelites* beseeched
"God, that there always might be such a
"Difference made between his own People
"and the *Egyptians*, or between them and
"their other Enemies, as there was in this
"particular Instance of the Darknes," See
Exod. xi. 7. where the like Expression is used.
Coverdale renders according to this latter In-
terpretation, *And besoughte the (O God) that*
there myght be a Dyfference; and so does the
Vulgate, *Et ut esset differentia, donum* (χάριν)
petebant.

Ver. 3. *Instead whereof thou gavest them a*
burning Pillar of Fire.] Ἀντ' αὐτοῦ πυρὶ φλεγῶν
σῶλον. The Sense of this Place according to most In-
terpreters is, that instead of an *Egyptian* Dark-
nes, God favoured his People with a Light of
Fire, as it is described by the *Psalmist*, *Pf.*
lxxviii. 15. for their Assistance in the Night

Season. It is called here a burning Pillar of
Fire, because in the Night Flames are more
visible, by reason of the Darknes, whereas in
the Day-time they appear rather like Smoke
at any considerable Distance. See Note on c. x.
v. 17. ἀντ' αὐτοῦ in the Original, does not so pro-
perly signify, *instead whereof*, as our *Version*
has it, as *quamobrem*, or *propter quod*, as the
Vulgate renders, which Coverdale's and the
old *English* Versions follow, *therefore had they*
a burnynge Pylar; or we may understand ἀντ' αὐτοῦ
to signify, *for whose Sake*, or *upon whose Ac-*
count; and thus *Badwell* understands it, ren-
dering, *quorum causa*, referring it probably to
the *Israelites*, who, in the preceding Verse,
had requested that God would make some Dif-
ference in their Favour; and so the *Syriac* In-
terpreters seem to take it.

Ibid. *Both to be a Guide in the unknown*
Journey, and an harmless Sun to entertain them
honourably.] Ἡλιον δὲ ἀβλαβῆ φιλότιμος ἐνέλειας,
i. e. It was as a harmless and inoffensive Sun,
which without incommoding them, rendered
their Journey safe and prosperous by affording
them Light in it. And thus *Calmet*, *La Co-*
lonne de Seigneur leur servoit comme de soleil,
qui sans les incommoder rendoit leur voyage heu-
reux. Our *Version* is very faulty in the ren-
dering of the latter Part of this Verse, there is
nothing in the Original to authorize, or justify
what is here mentioned about *entertaining them*
honourably, the true Reading of the Greek is,
"God gave them an inoffensive Sun in their
"glorious and honourable March." And
indeed, this March of the *Israelites* may be
said to be truly honourable and magnificent,
being under the Guidance and Direction of
Almighty God, who was himself their Leader.
In this View, it had rather the Appearance of
a grand and superb Triumph, than a tedious
and painful Journey. And in such august
Terms the Prophets describe it, *Pf.* lxxviii. 7, 8.
Habak. iii. 3. and I have the Pleasure to find
the *Version* which I have given of this Place
confirmed by the *Geneva Bible*, which renders,
And madest the Sun that it hurted them not in
their honourable Journey, which is the Sense
of ἐνέλειας here; and so *Junius* expounds it,
præbuiſti columnam . . . quæ & dux eſſet pro-
fectionis ignotæ, & ſol innocuus magnificæ pe-
grinationis.

Ver. 4. *For they were worthy to be deprived*
of Light and imprisoned in Darknes, who had
kept thy Sons ſhut up by whom the uncorrupt
Light of the Law was to be given unto the
World.] Though God communicated his
Will to the Patriarchs, and particularly to
Abraham, when he entered into Covenant with
him; yet had not the *Israelites*, when in *Egypt*,
any expreſs Knowledge of the Law, as ſuch:
This they received after their going out from
thence at *Mount Sinai*, where God himſelf
promulged it to them in form; *which he com-*
manded them to teach their Children, that their
Posterity might know it, and the Children which
were yet unborn, to the Intent, that, when they
came up, they might ſhew their Children the
ſame, *Pf.* lxxviii. 5, 6, 7. *Deut.* iv. 9.—vi. 7.

But

But this Revelation was not designed to be confined to that People only, God by their Means, and through their Hands, intended to give to other Nations the Knowledge of his Laws: *To them pertained the Adoption and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises*, Rom. ix. 4. But the lively Oracles which they received were likewise to be delivered to others, and they were the appointed Channels; an Appointment, which this Author here dwells upon and magnifies as a Mark of particular Distinction and Favour to his Chosen. And indeed from them, other Nations did receive the uncorrupt Light of the Law, and the excellent and sacred Records of ancient Times, and the several Prophecies of those Holy Men, whom God raised up and inspired, from time to time, among them: By their Means, in Fact, we now converse with those great Persons, *Moses, David, Solomon*, and others, and understand and reap the Fruits of their Wisdom and Piety, by the Writings conveyed to us from them, through the Providence of God; for the *Jews*, by their numberless Dispersions, were undesignedly made a kind of Preachers of Righteousness to as many as they lived amongst, and conversed with. *Judea* was from the Beginning, as is evident from the *Jewish* History, the Fountain-head of the true Religion; *Jerusalem*, in particular, was the Seat of *Melchisedec*, the High Priest of the Living God in the Days of *Abraham*; the Almighty had his Court and Dwelling in *Sion*, Pf. lxxvi. 1. and in *David's* Time was known in her Palaces as a sure Refuge, Pf. xlviii. 2. From hence he sent out his Ambassadors the Prophets, to publish his Laws and Decrees to the World, which learned Men have observed could be done with more Ease and speedier Conveyance from hence, than from any other Region of the habitable World. — And from hence accordingly, as from a central Point, the Light of the Law first, and the Gospel afterwards, shone out to the surrounding Nations. *Life of K. David*, Vol. II. p. 92.

Ver. 5. *And when they had determined to slay the Babes of the Saints, one Child being cast forth, and saved to reprove them, thou tookest away the Multitude of their Children, and destroyedst them altogether in a mighty Water.* Βελευσαμένους δ' αὐτὰς τὰ τῶν ὁσίων ἀποκτείναι νήπια, καὶ ἑνὸς ἐκλεθέντος τέκνου, καὶ σωθέντος, εἰς ἑλεγχον τὸ αὐτῶν ἀφείλας πλῆθος τέκνων. This was particularly true of *Moses*, who, as he was cast into the River, with the rest of the *Hebrew* Children, so was he saved from thence to be the Instrument, by God's Appointment, to drown the *Egyptians* in the *Red-Sea*, by stretching forth his Hand over it. The Wisdom and Providence of God is herein very observable, for the very exposing of *Moses* was the first Step to his Greatness, and the Means of his being introduced into *Pharaoh's* own Palace. And God saved him from perishing in the River, to make him the Instrument of drowning the Son of that Prince, who had designed

him the like Fate, and with him were overwhelmed the chiefest of his Subjects, whom he had obliged occasionally to execute his inhuman and cruel Commands. The *Fathers* upon this Occasion observe, that *Moses*, who was the Minister of the old Law, as *Jesus Christ* of the New, was a lively Figure of him from his very Birth, both of them, thro' the Divine Protection, being preserved from a Massacre, which involved so many Infants. The present Reading of the *Greek* Text here, seems faulty in all the Copies, and probably may, by a small Alteration, be thus restored, Βελευσαμένους δ' αὐτὰς τὰ τῶν ὁσίων ἀποκτείναι νήπια, δι' ἑνὸς ἐκλεθέντος τέκνου, καὶ σωθέντος εἰς ἑλεγχον, τὸ αὐτῶν ἀφείλας πλῆθος τέκνων. I am encouraged to offer this Emendation from the Authority of the *Oriental* Versions; the *Arabic* reads, *Per unum expositum puerulum, & ad redargutionem eorum servatum, perdidisti sine clementia multitudinem filiorum eorum*; and the *Syriac*, *Sed filius unus sanctus, qui ad eos castigandos, & multitudinem filiorum eorum exterminandam asservatus est, omnes simul in aquis immanibus perdidit*. The *Geneva* Version renders in like Manner, *By one Child that was cast out and preserved to reprove them, thou hast taken away the Multitude of their Children*; and the *Doway Bible* is to the same Effect.

Ver. 6. *Of that Night were our Fathers certified, that assuredly knowing unto what Oaths they had given Credence, they might afterwards be of good Cheer.* God had foretold their Bondage in *Egypt*, and promised their Forefathers that he would be with them, and bring them up thence, and put them in Possession of the Land of *Canaan*. This Oath or Promise was made to *Abraham*, *Know*, says God to him in a Vision, *that thy Seed shall be a Stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred Years; and also that Nation whom they shall serve will I judge, i. e. pour out my Judgments upon, and afterwards shall they come out with great Substance*, Gen. xv. 13. This future Condition of his Seed in both these Respects, was represented to him at the same Time by a *Smoking Furnace*, which signified the *Israelites* Misery in the Iron Furnace of *Egypt*, as 'tis called, *Jer. xi. 4.* and by a *Burning Lamp*, or a Light shining out of Darkness, which denoted their Deliverance from thence, *Gen. xv. 17.* *Moses* had likewise acquainted them with the particular Time of their going out of *Egypt*, and that it should be immediately preceded with the Death of all the First-born of the *Egyptians*, *Exod. xi. 4, 5. xii. 2.* Our Author adds, that God revealed this great Event to his People, that they might depend upon its Certainty, and when they saw the actual fulfilling of this Promise, and the First-born destroyed in the Manner, and at the Time he had foretold, they might have the stronger Faith, and a more firm Reliance upon his Word. Ἐπευθυμήσωσι, *be of good Cheer*, according to our Translators; but it might more properly be rendered, *be of good Confidence, or more assured*, both at the present and

and hereafter; for that Night confirmed the Truth of God's Promises, and encouraged them to hope and trust in God the more for the future. And thus the Phrase is used in many Parts of the Gospel, particularly *Matt. ix. 2.* where the *Vulgate* reads, *Confide, fili,* and so do *Beza* and *Junius in loc.* See also *c. xiv. 27. Mar. vi. 50. John xvi. 33.*

Ver. 7. *So of thy People was accepted both the Salvation of the Righteous, and Destruction of the Enemies.* This is obscurely expressed. I take the Sense to be, "That the *Israelites*, " called here and in many Places of this Book " *the Righteous*, received a very signal Deliverance at the same Time that they saw the " Destruction of the *Egyptians*, or the *Wicked*, " as the *Vulgate* renders." The same Night, which was the Beginning or Commencement of the Freedom and Happiness of the *Hebrews*, brought upon the *Egyptians* the most terrible of all the Plagues they had been afflicted with; the first saw themselves at Liberty on a sudden, and the latter had all their Hopes blasted by the surprizing Death of all their First-born in the same Instant.

Ver. 8. *For wherewith thou didst punish our Adversaries, by the same thou didst glorify us whom thou hadst called.* ὡς ᾧ ἐτιμωρήσω τὸς ὑπεναντίας, τέτω ἡμᾶς προσκαλεσάμενος ἰδοῦσας. Some Copies read ὡς, and change τέτω into εἰπὼς to answer it. And so the *Vulgate* renders, *Sicut enim laesisti adversarios, sic & nos provocans magnificasti.* The *Arabic*, and the old *English* Versions read in like manner; and so does *Junius* and *St. Jerom's Bible*. If we retain ὡς and τέτω in the Sense of our Translators, then the Meaning is, that by the Death of their First-born thou didst punish our Enemies, and by a Freedom from the same Destruction thou didst glorify thy chosen; for God shewed his Love to them, and the very great Regard he had for them, in that terrible Vengeance which he took of their Oppressors, in order to their final Release: For we may understand προσκαλεσάμενος, says *Calmet*, to mean *recall*, that God, by this decisive Act of Vengeance, recalled or fetched back his People to him, as a Father does a Son whom he had long banished from him at a great Distance. *Comm. in loc.* See Note on *ch. xi. 26.* But we may also by ὡς and τέτω here not only understand the Fact itself, but also the Person by whom that great Event was brought to pass, thus, "For by whom thou didst punish our Adversaries, by the same Person passing us over " thou didst glorify us." This Interpretation is countenanced by the *Chaldee Paraphrase* on *Exod. xii. 42.* *Apparuit Sermo Domini in media nocte contra Aegyptios, dextra ejus interficiebat primogenitos Aegyptiorum, & dextra ejus liberabat primogenitos Israelitarum, ad stabilendum quod dicit Scriptura, Filius meus primogenitus sunt Israelitae.* This Difference or Separation between his own People and the *Egyptians*, was visible in all the other Plagues, but here it was most remarkably display'd. And the like gracious Distinction, we may observe almost every where in Scripture, with

respect to the Righteous and Wicked, whether we consider whole Nations or particular Persons: Thus God preserved righteous *Noah*, when the old World perished by Water; nor was *Lot* less distinguished and favoured, when *Sodom*, with the neighbouring Cities, were destroyed by Fire.

Ver. 9. *For the righteous Children of good Men did sacrifice secretly.* i. e. The Children of *Israel* slew the Paschal Lamb at the time, and in the manner God appointed them, called the *Sacrifice of the Lord's Passover*, *Exod. xii. 27.* and frequently by the Name of *Sacrifice* only, *Exod. xxiii. 18. xxxiv. 25.* It appears to have been properly a Sacrifice by the Rites belonging to it; for in it there was a shedding of Blood, and a sprinkling of it by the Priests, *2 Chron. xxx. 15, 16. xxxv. 11, 13.* And this the Writer to the *Hebrews*, speaking of *Moses*, makes mention of, and assigns the original Reason for, *By Faith he kept the Passover, and the sprinkling of Blood, lest he that destroyed the First-born, should touch them*, *ch. xi. 28.* This Lamb at that time the *Israelites* sacrificed secretly, or within their own Houses, marking the Posts of their Doors with the Blood of the Victim, that the destroying Angel might not enter them to slay their First-born, as he had done in the Houses of the *Egyptians*; and engaged to observe this Rite, throughout their Generations, of sacrificing the Paschal Lamb in Memory of their Deliverance. Which mystical Repast, says *Calmet*, was a Symbol of their Covenant with God, and likewise of a strict Union among themselves.

Ibid. *And with one Consent made a holy Law that the Saints should be like Partakers of the same Good and Evil.* i. e. At the same time that they sacrificed the Passover, they unanimously made a holy Agreement, and entered into Covenant, confirmed by the Sacrifice to have but one common Interest, that they would share alike the Good and the Bad which should happen to them; that as they went out of *Egypt* with one willing Mind, so they would equally partake in the common Dangers in their March towards the Holy Land, and afterwards divide the promised Inheritance fairly and impartially among them. The *Vulgate* accordingly reads, *Justitiae legem in concordia disposuerunt, similiter & bona & mala recepturos.*

Ibid. *The Fathers now singing out the Songs of Praise.* There are two Senses of this Passage, according to the different Reading of the *Greek*. The *Vatican* Copy has, πατέρων ἡδὴ προαναμελπόντων αἶνες, which is followed by our Version, i. e. the Fathers now sang Songs of Praise and Thanksgiving to God for their Deliverance, as if accomplished: According to *Jansenius*, προαναμελπόντων means, That the Fathers begun the Chorus, and the rest followed or joined in it. The *Alexand. MS.* and *Complut.* Edition read, πατέρων ἡδὴ προαναμελποῦντες αἶνες, which the *Vulgate* and *Junius* follow, i. e. the Children of *Israel* sang the Praises, or Hymns in honour of their great Fore-

Forefathers, *Abraham, Isaac, and Jacob*, to whom their Deliverance from Bondage was revealed, and the Promise of the Land of *Canaan* was made, which they now looked upon themselves as almost in Possession of; and being confident of Success, and a speedy Departure from *Egypt*, they now, even beforehand, sang Hymns and Songs of Triumph, as if they were actually delivered from it. And thus *Calmet*, *Ils chantoient déjà par avance ces Cantiques. Ils les chantoient comme étant déjà délivrés de la servitude d'Egypte. Comm. in loc.* In after times, the *Jews*, at the Celebration of the Passover, sang the cxiith Psalm, with the five next following, which the *Hebrews* call by the Name of *Hallel*, or the Hymn, which they recited at the Table in the Paschal Night when they had eaten the Lamb, concluding always with *Hallelujah*. *Maimonides* says the following Doxology was never omitted, "Therefore are we bound to confess, to praise, to laud, to celebrate, to glorify, to honour, to extol, to magnify, and to ascribe Victory unto him, that did unto our Fathers and unto us all these Signs, and brought us forth from Servitude to Freedom, from Sorrow to Joy, and from Darkness to great Light." See *Ainsworth* on *Exod. xii. 8.*

Ver. 10. But on the other side there sounded an ill-according Cry of the Enemies, and a lamentable Noise was carried abroad for Children that were bewailed.] i. e. There was a great Outcry of the Parents, like *Rachel*, weeping for their Children because they were not. How great this Cry was, may be conceived from the Scriptures, comparing any very extraordinary Affliction to the Death of a First-born. But when all the First-born, the noblest Offspring of them, were in one Moment destroyed together, what Comparison can equal such a Grief, or what Words strong enough to express it? The Words here seem too faint, and the Affliction would be better expressed in those vigorous mournful Terms by which the LXX expresses the Lamentation of *Esau* for the Loss of his Blessing, ἀνεβόησε φωνὴν μεγάλην, καὶ πικρὰν σφόδρα, *Gen. xxvii. 34.* Or of the *Egyptians*, and all the House of *Joseph* and his Brethren, for the Death of *Jacob*, ἐνόησαν αὐτὸν κατελθόν μέγαν καὶ ἰσχυρὸν σφόδρα, *Gen. l. 10.* The *Chaldee* Paraphrase upon *Exod. xii. 30.* where the great Cry of the *Egyptians* is mentioned, observes, that tho' *Goshen* was in the midst of the Land of *Egypt*, and *Pharaoh's* Palace at the Entrance of it, yet when *Pharaoh* called to *Moses* and *Aaron* upon this melancholy Occasion, *Audita est ejus vox in nocte Paschatis usque ad terram Gosen, deprecabatur enim Pharaon voce amara.* There is also another Sense of the Place given by some Interpreters, "That there was a great Cry of the Children themselves, making Lamentation." This is favoured by the *Arabic*, which renders, *Vox pauperum plorantium miserabilis immiscebatur*; and *Junius* takes it in the same Sense, *Miserabilis hic illuc ferebatur vox lamentantium puerorum.* But I think the Sense of our Version far preferable, for as the

Death of the First-born was a sudden Stroke of God, as they were all cut off in one Moment, the Cry of the Children themselves seems not so probable, as that of their Parents lamenting for them; which is the Sense of the *Greek*, the *Vulgate*, *St. Jerom's Bible*, as 'tis called, and of all the old *English* Versions.

Ver. 12. So they all together had innumerable dead with one kind of Death.] Ἐν ἑνὶ ἐνόησαν θανάτῳ. *Onoma* is used in the same Sense, *ch. xix. 18.* And so *Nomen* is often to be understood in the *Classic* Writers. Thus *Virgil*,

Omnia pauperum percurrere nomina possem.
Æneid. VI.

Would not the Sense of our Version be somewhat improved, if the rendering was, "so they all had innumerable dead together, i. e. at the same time, with one kind of Death." To this sudden Calamity of the *Egyptians*, the *Chaldee* Paraphrase applies those Words of *Job*, *ch. xxxiv. 20.* In a Moment shall they die, and the People shall be troubled at Midnight, and pass away (suddenly) and the Mighty shall be taken away without Hand. The *Psalmist* accordingly calls the First-born, the chiefest of all their Strength. *Pf. cv. 36.*

Ver. 13. For whereas they would not believe any thing by reason of their Enchantments.] Πάλλα γὰρ ἀπιστοῦντες, which would be better rendered, "tho' they disbelieved the rest of the Miracles, and were not persuaded by all their other Calamities." And thus *Calmet*, *Ils n'avoient point crû tous les autres prodiges, à cause de leurs Magiciens.* And so the *Arabic* Version expressly reads, *Non credentes omnibus calamitatibus quæ sibi acciderant.* And the *Syriac*, *His autem omnibus, propter magiam, non credentes.* The Magicians, *Jannes* and *Jambres*, contributed much to this Insensibility, and Disbelief of the *Egyptians*; for they would not acknowledge God's Power manifested in their former Plagues, because the Magicians, by their Enchantments, had imitated some of the Wonders performed by *Moses* and *Aaron*: When they cast down every Man his Rod, they became Serpents, as *Aaron's* Rod did, *Exod. vii. 12.* With their Enchantments also they brought up Frogs upon the Land of *Egypt*, as *Aaron* had done, *Exod. viii. 7.* and therefore they had a specious Pretext to look upon such Wonders as an Effect of Art Magick, and not as any certain Proof of the divine Omnipotence. But supposing these to be real Miracles performed by the Magicians, which some have thought to be ἐμφανήματα, or in Appearance only; yet this Resemblance, in some Particulars, was not sufficient to render their Obstinacy excusable, because though the Enchanters could do Mischief, yet it was not in their Power afterwards to remove and remedy it: And the Plague of Darkness in particular was such, that the Magicians, upon account of it, were sick themselves of Fear worthy to be laughed at, *ch. xvii. 8.* The Degrees, or rather the Method of God's Punishment in the several Plagues of *Egypt*, is curious and worth observing;

serving; first, he smote their Water, then sent Frogs, Flies, and Lice, and such other Things as were grievous indeed, but not so affecting to them as the Loss of their Goods. 2dly, Therefore God smote their Cattle, a greater Plague than the former, yet not so near them as their own Bodies. 3dly, Therefore God smites their Bodies with painful Sores and Boils, very grievous and loathsome, yet he spared their Lives. But now, when all the former Plagues were ineffectual, he taketh away Life itself; not a single Life, or a Number of them in particular Families, but he smiteth, at once, all the First-born throughout the whole Land of Egypt. We may observe, says a very learned Critic, a kind Method of Providence in punishing, whereby it sends some previous Afflictions to warn Men in time, so as to make them shun the greater Evils by Repentance. *Dacier's Not. on Aristot. Art. of Poetry.* And then he instances in the Egyptian Plagues, which he compares to *Homer's* Account of the Plague, supposed to be sent from Heaven by way of Punishment, and seizing first on Mules and Dogs, before it affected Men:

Οὐρανὸς μὲν πρῶτον ἐπ' ἄλλοις, καὶ κυῖας δ' ἄρ' ἔσται.
Αὐτὰρ ἐπεὶ αὐτοῖσι βέλῃ. *Iliad. I.*

*On Mules and Dogs the Infection first began,
And last the vengeful Arrows fix'd in Man.*

Ibid. They acknowledged this People to be the Sons of God.] This last Plague, viz. the Death of their First-born, at length subdued the Stubbornness and Hardness of their Heart, and made them confess not only the superior Power of God, but that this People, in whose Behalf he so signally interposed, were his Sons or Chosen. The Greek reads Θεὸς ὁν in the Singular Number, alluding, probably, to God's styling Israel his Son, even his First-born, *Exod. iv. 22.*

Ver. 15. Thine Almighty Word leapt down from Heaven; out of (thy) Royal Throne.] Grotius applies this Description, which is very grand and magnificent, to an Angel commissioned by God for the Punishment and Destruction of the First-born of the Egyptians: Other learned Men have imagined, from the Titles and Attributes of the Divinity here mentioned, that God inflicted this last and most sensible Plague upon the Egyptians immediately himself, for *Exod. xi. 4.* he says, *At Midnight will I go out into the midst of Egypt, and all the First-born in the Land of Egypt shall die.* *Bishop Bull*, who condemns *Grotius* for applying these Words to a created Angel, says, they must necessarily be understood of a divine Person, and he assigns for his Opinion the three following Reasons: 1. That the Word is here called Almighty. 2. That it is described as having a Royal Throne in Heaven, and descending from thence in dreadful Majesty, commissioned by God to execute Vengeance upon this Occasion. 3. That its Figure and Appearance was so extraordinary, that, while it stood upon Earth, it touched the Heavens; denoting hereby its Greatness and Power in

both. This divine Person he conceives to be the very Λόγος, and that the Description and Character are most applicable to him. *Defens. Fid. Nic. lib. I.* To the Reasons produced by this learned Prelate in Favour of the Λόγος, we may add, that the Angel so often spoken of in the Old Testament, both before and under the Law, by the Title of *Jehovah, the Angel of Jehovah, the Angel of God's Presence, the Angel of the Covenant, &c.* who appeared so frequently about Matters relating to the Government, Protection, and Preservation of the Church of God, unto *Adam, Abraham, the Patriarchs, Moses*, and other holy Men of old, who brought Israel out of Egypt, conducted them through the Wilderness, gave them the Law on Mount Sinai, and afterwards resided in a wonderful manner amongst them in the Tabernacle and Temple, having the incommunicable Name and Attributes of God ascribed to him, and divine Worship and Adoration paid to him, was the ὁ παντοδύναμος Θεὸς λόγος, the Almighty Word of Jehovah, 1 Cor. x. 9. *Exod. xxiii. 20.* *Philo de Agricult.* and so may well be supposed to be the Agent in slaying the First-born, in Defence and Vindication of his own Peculium. But we need not suppose this only, there is yet a stronger Evidence, the *Chaldee* Paraphrase on *Exod. xii. 29.* where mention is made of the Death of the First-born, expressly makes the Logos to be the Agent, and renders, *Et fuit in media nocte decimi quinti, Et Sermo Domini interfecit omnem primogenitum in terra Egypti.* Lastly, there is a Description not unlike this, *Rev. xix. 15.* And, to particularize the Person, it is said, *ὁ 13. Τὸ τοῦ ὀνόματος αὐτοῦ, ὁ λόγος τῷ Θεῷ,* which *Mr. Mede* observes to be the same as *Ipse est Verbum illud Dei. B. V. c. 11.* That the Λόγος should be mentioned by this Writer in Terms not only of Grandeur and Magnificence, but Divinity itself; that Omnipotence and Immensity should be ascribed to him, and a Royal Throne assigned him, probably the Throne of his own Glory, see *Rev. iii. 21.* and *Mr. Mede, B. V. ch. 10.* (for though our English Translations have *thy* Throne, yet no Copies of the Greek do warrant this, nor insert *ἑαυτοῦ* here, nor do the Oriental, or any ancient Versions take notice of it:) This so exalted a Notion of the Logos, I say, our Author probably took from the Traditions at that time among the Jews, or from some Hints in the Old Testament, or some authentick Paraphrases of it, or from some ancient Writers, the LXX in particular, who in many Places of their Version speak of the Logos as a divine Person, and sufficiently shew their Sentiments on this Head.

Ibid. As a fierce Man of War into the midst of a Land of Destruction, and brought thine unfeigned Commandment as a sharp Sword, and standing up filled all things with Death.] Thus in *Moses's* Song, the Lord, or Jehovah, is represented as a Man of War, *Exod. xv. 3.* which the Vulgate translates, *quasi vir pugnatior*, and the LXX more strongly *κύριος ἐν τρισὶν πόλεμους*. But the Description here is more

more like that of the Person who appeared to *Jeshua*, in the Form of a Man with a drawn Sword in his Hand, who called himself, *The Prince or Captain of the Host of the Lord*, *Jos. v. 14.* but was himself a divine Person, as appears from the Worship which *Jeshua* paid him, and the Title of *Jehovah* given to him, and was, according to the best Interpreters, *the Word of the Lord, or the very Logos.* And thus the very learned *Usser: Jeshu Dominus noster, princeps militiæ Patris sui, Jeshu typico ad Jerichuntum stricto gladio apparens, promittit se populum defensurum. Ad ann. M. 2553.* The same divine Person, who conducted his People out of *Egypt*, and afterwards their chief Leader and Commander, was likewise the *ὁλοθεύων τὰ πρωτότοκα*, victorious over that People by slaying their First-born. The *Chaldee Paraphrase* on *Exod. xii. 12.* to express the Greatness of this Destruction, says, that almost an infinite Number of destroying Angels attended him, *Nonaginta mille myriades Angelorum perdentium.* It has been objected against this Interpretation, that the Title of a destroying Angel is an unworthy Appellation of the *Logos*; but to this the Answer is easy, *viz.* that the divine Person, called *the Lord*, *Gen. xix. 24.* who rained down from Heaven Fire and Brimstone from the Lord upon *Sodom and Gomorrah*, is by *Philo*, the ancient Fathers, and the best Interpreters, understood to be the *Logos*, who, as he assists and succours such as are *Israelites* indeed, so upon his Enemies, says *Philo*, he sends, *ἄλεθρον ἡ φθορὰν ἀνίατον*, inevitable Ruin and Destruction, *De Somn.* The *Logos* may therefore, without any Imputation, be said to be the Executioner of this Vengeance. — The Comparison of the Word of God to a sharp Sword, which this Writer uses, occurs in Scripture, *Ephes. vi. 17. Heb. iv. 12.* See also *Philo de Cherub.*

Ibid. And it touched the Heaven, but it stood upon the Earth.] The Description here very much resembles that of the destroying Angel, mentioned *1 Chron. xxi. 16.* who, when he brought that great Plague, which slew seventy thousand Men, from *Dan* to *Beersheba*, is represented as visibly standing between the Heavens and the Earth, having a drawn Sword in his Hand, stretched out over *Jerusalem.* Our Author is to be understood of the same divine Person, who is so magnificently described in the former Verse, who, tho' equal with God, and partaking of the Fulness of the Godhead, was his holy Father's Agent in his Communications with Mankind, particularly with regard to the Children of *Israel*, his *Peculium*; and is expressly called *the Angel of the divine Counsel*, not only as being the Herald and Publisher of his Will upon Earth, but as Minister to execute his Orders, sometimes to preserve good Men, or a chosen Nation, and sometimes to inflict Destruction upon a wicked People, and fills both Heaven and Earth with his immense Presence. Upon all these Accounts, he may, with great Propriety, be said to touch the Heaven, and stand upon the Earth. How much more properly and

beautifully is this Expression applied to the *Logos*, than to the Person of *Fame*, as *Virgil* has used it?

Parva metu primò, mox sese attollit in auras, Ingrediturque solo, & caput inter nubila condit. Æn. Lib. IV.

Or to *Discord*, as *Homer* has applied it?

Discord! dire Sister of the slaughtering Pow'r,
Small at her Birth, but rising ev'ry Hour,
While scarce the Skies her horrid Head can bound
She stalks in Earth, and shakes the World around.

Pope's Hom. B. IV. § 902.

This last Description, however it may be extolled by the Critics as a *just Allegory*, and a noble Instance of *the Sublime*, and as such is quoted and commended by *Longinus*, yet can be regarded only as an Idea, the Creature of a fine Fancy, and not as a real Person, like that in the Description before us, who has not only a Being in, but an Almighty Power over Nature. The Expression of touching Heaven, and yet standing upon the Earth, when applied to the *Logos*, seems equivalent to that which God uses of himself, *Heaven is my Throne, and the Earth my Footstool*, *Isai. lxvi. 1.* To which agrees that Description of *Orpheus*, speaking of the Deity,

— Ἄνδρ' ὃς αὐτὸς ἐπ' ἄρανον ἐσήμεται
Χρυσέῳ ἐνὶ θρόνῳ, γαίῃ δ' ὑπὸ ποσσὶ βέβηκεν.

Ver. 17. Then suddenly Visions of horrible Dreams troubled them sore.] Visions of horrible Dreams is an unusual Expression, and scarce to be justified. The Greek is, *φαντασίας ὀνείρων*, i. e. Visions or Apparitions in Dreams. And thus the *Arabic* understands it, *sæva somniorum spectra exagitarunt eos*, or Visions and horrible Dreams, which is *Calmet's* Sense, *Ils furent troublez par des Songes, & des Visions horribles.* The Scripture makes no mention of these terrible Dreams and Visions preceding the Destruction of the First-born. It may not improperly be asked, to whom these Dreams and Visions happened, whether the Parents or the First-born, and for what End or Design. — To suppose them sent to the First-born themselves, to advertise them of the Reason of their Deaths, would be of little Satisfaction, and less Use; for what Effect could such a Notice have upon Persons immediately to die, especially such of the First-born as, through their Infancy and tender Age, could not have transgressed and given Offence, and were incapable of shewing any Repentance? Such a Scene indeed, laid open to the Parents, of the sad approaching Fate of all their First-born, their dearest Pledges, and growing Hopes, and as inflicted upon them for their Obstinacy and Wickedness, must greatly add to their Misery, as it affected them so nearly, and might be of future Service to the Parents to prevent their sinning against God, in the like daring manner. But did not *Moses* give them Notice and

and Warning of this imminent Calamity very expressly, *Exod. xi. 45.* And was not this more to be depended upon than uncertain Dreams, and airy Visions? This Account seems to me to be grounded upon some Rabbinical Tradition, or to be a designed Exaggeration, such as we meet with in profane Story, where Instances of dreadful Apparitions, warning Persons of some grievous approaching Misfortune, are not uncommon. Thus, before the Destruction of *Troy*, *Hector*, according to the Poet, appears to *Aeneas*;

*In somnis ecce ante oculos maestissimus Hector
Visus adesse mihi, largosque effundere fletus;
Heu fuge, nate Dea, teque his, ait, eripe
flammis:
Hostis habet muros.* *Æn. lib. II.*

Ver. 18. *And one thrown here and another there half dead, shewed the Cause of his Death.*] This, at first Sight, seems a little inconsistent, as our Translators have rendered it: Is not sudden Death always understood to be an utter Deprivation of all Sense and Life? Can they then who are represented, *ver. 12.* as destroyed in one Moment suddenly, be with Propriety said to be *cast here and there half dead*, suffering, as it were, a lingering Death? Or can a Person half dead (*ἡμιθνήσκων*) shew the Cause why he died? I once therefore thought the true reading here to be *ἡμιθνήσκων*, i. e. that one thrown here and another there (*ἡμιθνήσκων*) destroyed at the same time, and in the same manner, declared the Cause of this common Death, and general Calamity, viz. that it was the just Judgment of God, who inflicted it, and not the Power of evil Angels, nor the Force of Magic, nor any thing natural that befel them; which affords a good Sense, and very applicable to so sudden a Stroke, which destroyed such Numbers in an Instant. But as the Sense of this Place may seem confined to that of the immediate Context, and the preceding and following Verse refer both to Dreams and Apparitions, the Meaning of this Passage is generally taken to be, that the First-born of the *Egyptians* were apprized of their imminent Danger, and acquainted with the true Cause of it, by Apparitions and Notices given them in Dreams; and being half dead through the Apprehension of it, declared to their Relations and Friends, the true Reason upon which they should suffer, and why all of them were at once sentenced to die. According to this Interpretation, *Junius* renders very properly, *ἡμιθνήσκων*, by *moreretur*, which makes the Sense much clearer, and the *Syriac* and *Arabic* both express it by the same Mood.

Ver. 20. *Yea, the tasting of Death touched the Righteous also, and there was a Destruction of the Multitude in the Wilderness, but the Wrath endured not long.*] From the Destruction of the First-born, the Author takes occasion to mention the Overthrow of the *Israelites* in the Wilderness; and, by a Comparison of God's Dealing with the *Egyptians*, and his own People, it appears that the former were punish-

ed without Mercy, the Sentence of Death against their First-born being executed without any Mitigation, Reserve, or Exception; but *Aaron* no sooner appears in favour of the offending *Israelites*, but through his Intercession the Plague ceases, and the Wrath of God is appeased. The Expressions used by this Writer, to describe their Destruction, seem too mild and favourable for so great an Overthrow. The Scripture History informs us, that no less than fourteen thousand and seven hundred were slain by the Plague inflicted on them for murmuring against *Moses* and *Aaron*, *Numb. xvi. 49.* when the Dead thus fell down by Heaps one upon another, as it follows, *§ 23.* Death may rather be said to have made Havock of the *Israelites*, but it is described here as a small Calamity, and an inconsiderable Loss, in Comparison of what happened to the *Egyptians*. It is observable, that *ῥαῦσιν*, by which this Destruction is expressed, both here and in the Book of *Numbers*, signifies likewise a Tumult or Commotion; and so it includes elegantly, the Cause and the Effect, the Sin and its Punishment.

Ver. 21. *For then the blameless Man made haste, and stood forth to defend them, and bringing the Shield of his proper Ministry, even Prayer, and the Propitiation of Incense, set himself against the Wrath, and so brought the Calamity to an End.*] That is, in the Scripture Language, *Aaron* interceded, and put on Incense, and made an Atonement for the People, and the Wrath of God was instantly turned away; whereby he shewed the great Power of the ministerial Function with God. And thus *St. Jerom*, *Currens ira Dei sacerdotii voce prohibebatur*, i. e. "The Wrath of God coming, as it were, full speed upon them, was stopped by the Voice and Power of the Priesthood." It is worth observing, that *Aaron*, who undertakes to intercede for the People, is here described by the great Character of the blameless Man: Upon which the *Fathers* remark, that such, and so blameless ought all those Priests of God to be, who stand forth to defend others by their Prayers and Ministry, and would do true Service to their People, and render their Labours effectual to the great Purpose of Reconciliation. *St. Gregory*, in particular, thus happily enforces a blameless Conduct in such as minister about Holy Things: "If a Man is ashamed to present himself before an equal for Pardon, whom he has offended, and with Difficulty obtains Forgiveness, how shall one that is conscious of his own bad Life, and must conclude the God of Purity and Holiness to be his Enemy on that Account, dare to take upon himself the high Dignity of an Intercessor for others? How shall he to any Purpose implore God's Mercy for his Brethren, who stands in so much need of it himself, and has Reason to doubt of his own Acceptance?" *Greg. Pastor. P. I. c. 11.*

Ver. 22. *So he overcame the Destroyer, not with Strength of Body, nor Force of Arms, but with a Word subdued he him that punished.*] As the

the Blood of the Paschal Lamb stayed the Angel which destroyed the Egyptians, from touching the Israelites, *Exod. xii. 23. Heb. xi. 28.* so the Smoak of Aaron's Incense (figuring the Mediation of Christ) stayed the Plague here from the surviving Israelites. The Lord, thro' the Prevalence of his Intercession, repented him of the Evil, and said to the Angel that destroyed the People, *It is enough, stay now thy Hand.* 2 Sam. xxiv. 16. The Greek Text of this Passage of our Author, is different according to the Copies; the Vatican Edit. and Alexand. MS. read ἐνίκησε τὸν ὄχλον, and so the Vulgate, Syriac, and Arabic render, *i. e.* he overcame the Plague or Trouble, *ce Trouble*, says Calmet, occasioned by their Murmuring, for so ὄχλος sometimes signifies, as well as *Multitude*, in which last Sense, it is improperly taken by the old English Versions, for the Contest was not with the Multitude, but with the Destroyer. The Complut. Edit. has ἐνίκησε τὸν ὀλοφρεύοντα, which our Translators manifestly follow here. The Sense of the Passage in either Reading, is, that Aaron stopped the Plague, or the Angel of Death, by the Word; and so the old Versions with more Propriety render, *i. e.* by the Prayer which he so powerfully addressed to God; Aaron le surmounta, says Calmet, *par la force de la priere qu'il adressa à Dieu*; and by reminding him of the Promises which he had made to their Forefathers, the Patriarchs, Abraham, Isaac, and Jacob, the Covenant which he had entered into, and the Oath which he had sworn unto them; which last Circumstance is not mentioned in the Books of Moses, as an Argument, or Motive urged by Aaron. There seems great Strength and Energy in the original Words, λόγῳ τὸν κολάζοντα ὑπέταξεν, *i. e.* "by the Power of Prayer he brought under, or into Subjection, the Destroyer himself; and, as it were, forced or constrained him to relent." This Efficacy, and almost uncontrollable Power of Prayer, is finely displayed upon another Instance of Disobedience, which provoked God's Displeasure against the Israelites; they had solemnly promised God not to worship any Image, as he had expressly forbidden them by Moses, and immediately after, as if in Defiance of his Vengeance, they made the Molten Calf, and sacrificed to it as their great Deliverer out of Egypt: Upon which God says to Moses, *Let me alone, that my Wrath may wax hot against them, and that I may consume them.* *Exod. xxxii. 10.* intimating, as if he could do nothing against them, that his Almighty Power was restrained, so long as Moses prayed, and interceded for them.

Ver. 23. *For when the Dead were now fallen down by Heaps one upon another, standing between, he stayed the Wrath, and parted the Way to the Living.*] The latter Part of this Verse is somewhat obscurely expressed; the Sense is, he stood between the Dead and the Living, and prayed for the People; for so St. Jerom's Bible, as 'tis called, adds, and stopped the Way of the Destroyer to them that remained; the Geneva Bible renders, He

stood in the midst, and cut off the Wrath, and parted it from coming to the Living. See Num. xvi. 48. where the Chaldee Paraphrase mentions Aaron standing praying in the midst, and with his Censer making a Separation, *Stetit Abaron in oratione in medio, & fecit interstitium cum thuribulo inter mortuos & inter vivos.*

Ver. 24. *For in the long Garment was the whole World.*] Ἐν γὰρ ποδήγεσιν ἐνδύματος ἦν ὅλος ὁ κόσμος, *In veste poderis quam habebat*, says St. Jerom's Bible; *i. e.* "upon the long Robe or Garment which Aaron had on," not in it, as our Version has it, was a Representation of the whole World; for upon the Skirts of the High Priest's Robe, and on his Girdle, was a Variety of peculiar Colours, as Blue, Purple, Scarlet, and White, by which four, according to Josephus, were represented the four Elements; for by the Scarlet, the Fire was represented; by the White Linen, the Earth; by the Blue, the Air; and by the Purple, the Water or Sea. St. Jerom hath the very same Conceit, *Pontifex Dei creaturarum omnium typum portans in vestibus suis.* *Epist. ad Fabiol.* which he borrowed probably from Josephus, *Antiq. lib. iii. c. 7.* or from Philo, who says, *Ὁλη μὲν δὴ γέγονεν ἀπεικόνισμα, ἡ μίμημα τῶ κόσμου, τὰ δὲ μέρη, τῶν καθ' ἑαυτὸν μερῶν.* *De Mose, lib. iii.* And in many other Places he has the same Thought. *De Profug.*—*De Somniis.* Clemens Alexandrinus expresses the Sense of our Author still nearer, *Τὸ δ' Ἀρχιερέως ὁ ποδήγος κόσμος ἐστὶν αἰσθητὸν σύμβολον.* *Strom. V.* See also Ambr. *De fug. sec. c. iii.* It would be tedious to mention the many Rabbinical Conceits, supposed to be mystically implied in this Imagery of the High Priest's Robe. This is a very remarkable Instance of the Allegorical Interpretation, which chiefly was in Vogue from the Time of the LXX Version, to that of Aquila, for near four Centuries. See Mangey's Pref. Vol. I. Philo abounds in Expositions of this Sort: Nor is it any Wonder, that our Author, who was most probably an Alexandrian Jew, should affect the same: Instances of it are frequent in the Writings of Barnabas, Hermas, and others of the Apostolical Writers. And we have a very remarkable one in St. Paul's Epistles, *Τὸ γὰρ Ἀγαπᾶν Σινᾶ ὄρος, κ. τ. λ.* *Gal. iv. 24, 25.* But there is another Interpretation of this Passage of our Author, which is not so far fetched, or mystical, as the former, *viz.* that upon the long Garment, or High Priest's Robe, were all Sorts of Ornaments, for so κόσμος very frequently signifies, as well as *the World*. And some have thought this Sense of the Word to be more agreeable to the Place, and to agree better with the Context, where some of the Ornaments are mentioned, particularly the resplendent Breast-plate. In this Sense, Junius understands the Words, rendering, *In talari vestimento totus erat ornatus*; and thus the Geneva Bible, *In the long Garment was all the Ornament*; and Coverdale's Version is rather more expressive, *In hys long Garment was all the Beauty.*

Ibid.

Ibid. *And in the four Rows of the Stones was the Glory of the Fathers graven.*] This is a Description of the *Pectoral*, adorned with Jewels, which the High Priest wore, which were so artificially set in it, as if they were but one single Stone, tho' really divided into four Rows by little Partitions of Gold, and all together made a Square of precious Stone; the *Greek* accordingly expresses this by τετρασίχων λίθος in the singular Number. Hereon were Engraven in *Hebrew* Characters, the glorious Names of the Patriarchs, *Jacob's* twelve Sons, and the *Insignia* of the several Tribes, according to their Generations or Births, called here the *Fathers*, or the Heads of the Tribes; the Names of the six Elder were towards the right Shoulder, and the other six towards the left. *Joseph. Antiq. lib. iii. c. 7.* In the High Priest's Breast-plate were likewise the *Urim* and *Thummim*, which gave answer in difficult Cases; but the Learned are not agreed upon the Manner of consulting, or receiving the Answer from thence. These two Ornaments, says *St. Jerom*, which signify Light and Perfection, intimate, that in God's Ministers, Purity of Doctrine, and Holiness of Life, should always be inseparable: That Truth should be engraved in their very Heart, and and that the Light within should shine forth in all that appears outwardly — not only their Words, but their Actions, their Motions, their Dress, should bespeak them more immediately the Servants of God, and have some Tendency to teach and instruct others. *Veritatem mente concipiat, & toto eam habitu resonet & ornatu, ut quicquid agit, quicquid loquitur, sit Doctrina populorum.* Hieron. Epist. 127. De vest. Sacerdot.

Ibid. *And thy Majesty upon the Diadem of his Head.*] Upon *Aaron's* Triple Crown or Diadem, was an Inscription of the sacred Name of God. *Holiness unto the Lord*, being engraved in a golden Plate upon the Forehead. We may also, with *Josephus*, understand this allegorically, that the Triple Crown and Plate of Gold represented the Glory and Majesty of the Almighty. *In loc. citat. Eccus xlv. 12.*

Ver. 25. *Unto these the Destroyer gave Place, and was afraid of them.*] If such Regard was paid, even by the destroying Angel, to *Aaron*, the High Priest, apparelled in his sacred Habit, appearing in his Robe of Glory, as to stop his Hand and alter his Purpose, we need wonder the less at what *Josephus* records concerning *Alexander the Great*; "Upon Intelligence that he was drawing near towards *Jerusalem*, *Jaddus* the High Priest advanced to meet him together with the rest of the Priests in the Habits of their Order, with the Citizens in a venerable Pomp and Solemnity. When *Alexander* saw from a Distance the Order of the Procession, the People all in White, with the Priests at the Head of them in their silken Robes, and the High Priest himself in his purple Stole, embroidered with Gold, his Mitre upon his Head, and a Golden Plate upon his Fore-

head, with the Name of God engraven upon it, the Majesty of this Spectacle struck him with so reverend an Awe, that he advanced to, and embraced *Jaddus*, adored the sacred Inscription, and, instead of destroying the City, he went up to the Temple, and sacrificed there in Form." *Antiq. lib. xi. c. 8.*

Ibid. *For it was enough that they only tasted of the Wrath.*] We may hence see the Truth of that Observation, *The effectual fervent Prayer of a righteous Man availeth much.* James v. 16. For upon the Intercession of *Aaron*, God thought fit to spare the rest of the People, and to give a Specimen only of his Displeasure for the Instruction of such as yet remained alive. His Design was by a Taste only of his Severity to make his Chosen sensible of the great Danger of failing in their Duty and Obedience to him, and how dreadful and insupportable the Fury of his Wrath must be. — But he dealt not so favourably with the *Egyptians*, upon whom his Vengeance was poured out in full Measure, when he smote all the First-born in *Egypt*, the most Principal and Mightiest in the Dwellings of *Ham*. Ps. lxxviii. 52.

C H A P. XIX.

The ARGUMENT.

GOD's Vengeance against Sinners further shewn in the final Overthrow of the *Egyptians* in the Red Sea, whilst the *Israelites*, his Chosen, passed over it as on dry Land, upon which Occasion *Moses* composed an *Invitation*, or Hymn of Thanksgiving. A Recapitulation of some of the former Plagues, and of particular Mercies vouchsafed to the *Israelites* in the Wilderness. The Author concludes the Book with a fine Observation, that universal Nature is obsequious to God's Will; that all the Elements fulfil his Pleasure, and change their known Qualities and Powers, either to take Vengeance upon his Enemies, or to succour and protect his Chosen.

Ver. 1. *As for the Ungodly, Wrath came upon them without Mercy unto the End: For he knew before what they would do.*] This, says *Calmet*, should be joined to the former Chapter, in which the Author mentions, that the Wrath of God being hot against the murmuring *Israelites*, *Aaron* stopped its Progress; but, says he, when God determines to take Vengeance of the *Egyptians*, nothing is able to stop or withstand it; it admits of no Intercession, nor knows any Mitigation or End. — After having smote them with successive Plagues, and slain all their First-born in the same Instant, his Severity and Indignation pursues them μέχρη τέλους, to the very last, to an utter End of them, which was accomplished by their final Overthrow in the Red Sea. God knew the Obstinacy and Stubbornness of *Pharaoh*; he had pronounced of him long before, that he

he would not hearken unto *Moses*, nor regard any or all the Wonders and Signs done by him, *Exod. vii. 4.* He knew the evil Heart of the *Egyptians*, and their inveterate Malice against *Israel*, and he prepared a Punishment suitable to their insidious Design, and wicked Intention.

Ver. 2. *How that having given them leave to depart, and sent them hastily away.* Καὶ μὲν ἀπελθόντες ἀπὸ τοῦ αἰγυπτίου αὐτῶν which signifies something more than *hastily*; it means, that they not only urged them to be gone, but assisted them in their Departure, and furnished them with all Necessaries that they wanted for their Journey, which is confirmed by ἀποπέμψαντες, which is joined to it, for so this very Phrase is used by *St. Paul*, Ζηνᾶν καὶ Ἀπολλῶν ἀποπέμψον, i. e. *Help Zenas and Apollos forward on their Journey with Care and Diligence*, and this is explained by the Words which immediately follow, ἵνα μηδὲν αὐτοῖς λείπῃ, *that they may want nothing*, Tit. iii. 13. See also *Acts xv. 3.* This hasty Departure of the *Israelites* was foretold *Exod. xi. 1.* where the *Hebrew* reads, *When he shall send you away, he shall thrusting thrust you out from hence altogether.* The Translation of the LXX too is very strong and remarkable in this Place, ἐκβαλεῖ ὑμᾶς ἐκβολῇ, where the very manner of the Expression implies Eagerness and Impatience to perform it: But the *Chaldee Paraphrase* upon the Place is most full to the present Purpose, *Expellendo expellet vos, & cum dimiserit, exitium erit ipsi*; and in the Account which follows after, *Exod. xii. 33.* relating to their Departure, it is said, that the *Egyptians were urgent upon the People that they might send them out of the Land in haste*; where the LXX render, with a peculiar Emphasis, κατεβιάζοντο ἀπελθεῖν ἐκβαλεῖν αὐτούς: And the learned *Rabbins* observe, that the *Hebrew* Word which expresses *Haste*, and is used in this Place upon the Occasion, hath in it an extraordinary Mark (noted also in the *Hebrew* Margin) which encreaseth the Signification, and implies a more than ordinary Care and Haste in urging their Departure: And no wonder that they were so importunate to have them instantly gone; for they said, as the same *Paraphrase* continues the Account, *Si moram traxerint ipsi hic horam unam, ecce omnes Aegyptii mortui*, "If the *Israelites* continue here "one Hour longer, we are all dead Men;" and therefore what *Josephus* adds is not improbable, that the *Egyptians* made the *Hebrews* very considerable Presents to induce them to go the sooner away.

Ver. 3. *For whilst they were yet mourning and making Lamentation at the Graves of the Dead.* This is not fully expressed, and probably wrong translated: In the Original it is, ἐτι δὲ ἐν χερσὶν ἔχοντες τὰ πένθη, καὶ προσδοχόμενοι τάφους νεκρῶν, which means a great deal more, as I apprehend, than bare crying and bewailing; ἐν καρδίαις, or ἐν φρεσὶν ἔχειν τὰ πένθη, may, indeed, express inward Sorrow; but it seems little less than a Solæcism to describe such a Passion of the Mind by ἐν χερσὶν ἔχειν τὰ πένθη. I am inclined rather to understand

and apply this Phrase to the then Employment of the *Egyptians* after the great Loss of their First-born, that they determined to set forward, and pursue the *Israelites*, even then, when all Hands were employed in making the usual necessary Funeral Preparations for their Dead; for thus I understand ἐν χερσὶν ἔχοντες τὰ πένθη, which the *Egyptians* observed very strictly, and, according to *Herodotus* and *Diodorus Siculus*, were not wanting in, either to the better, middle, or even the meaner Sort. They mention likewise the Manner of these Preparations, how, and at what Rates they were performed, and that the Whole took up a very considerable Time; which is confirmed from *Gen. l. 3.* where the ἡμέραι τῶ πένθους, or the Days of Mourning, as our Translators there render, are said to be seventy Days, which were not so many Days of mere Sorrow, but were the allotted Days for the Funeral Preparations, and the Performance of those previous Rites, and religious Ceremonies to the Body of *Jacob* deceased, which were usual and customary among the *Egyptians*; and *Joseph*, as living among them, or for other Reasons, thought fit to follow on this Occasion. See *Bishop Patrick in loc.* Our Version therefore seems again mistaken, when it represents the *Egyptians*, in so short a time, making Lamentations at the Graves of the Dead, just before their Pursuit of the *Israelites*, which some make to be Three Days only, others Six after their general Calamity. See *Usher's Annals ad an. Mund. 2513.* *Herodotus* expressly mentions, that 'till the Seventy Days for the Funeral Preparations were expired, ἐπεὶ πᾶσι ἐλθῶσι αἱ ἐβδομήκοντα ἡμέραι, κ. τ. λ. the *Egyptians* did not put the Body into the Coffin, lib. ii. c. 86. which seems confirmed from the Order observed in *Jacob's* Burying, which was after the *Egyptian* Manner; for when the set Days for the Funeral Preparations were fulfilled, the Sacred Text says, they then set forward, in order to bury him: The Crying, therefore, or Lamentation here mentioned, could not be at the Graves of the First-born, for it must be much too early in point of time, according to the best Accounts which are given of the *Egyptian* Customs, on such Occasions; they seem rather to be crying over the *Exequiarum justa*, the Preparations they were then making for their future Interment, while they were getting things ready, their Ointments, Spices, Gums, Linen, and other Necessaries for Embalming, called ταφῇ, *Gen. l. 2.* and thus ταφῇ itself seems sometimes used. The whole Passage may more properly be translated thus, "While they were busy, and all "Hands were employed in making the necessary Funeral Preparations, and were lamenting at, or over the Provisions making for "their Embalment and Interment; in the "midst of this Work, which Prescription, "Piety, and a Love for their deceased Children had engaged them in, they set forward "out of Revenge, to pursue the *Israelites*."

Ibid. They added another foolish Device, and pursued them as Fugitives, whom they had entreated

treated to be gone.] *i. e.* They on a sudden changed their Minds, and foolishly followed a different Resolution, and pursued after the *Israelites* as so many Fugitives, not only because they returned not at the Time expected, and the Labour of so many Hands was in Danger to be lost; but they represented them as Robbers, Persons who under the Notion of borrowing, had run away with their Goods, and spoiled them of their Riches and Substance: And thus *Fugitives* is used frequently by the old Comedians; and so in *St. Paul's Epistle to Philemon*, where mention is made of *Onesimus* running away, which *St. Paul* artfully softens, calling it a *departing only*, it follows after, *If he have wronged thee*, &c. Ψ 18. It was certainly the Effect of a divine Infatuation, that the *Egyptians* should pursue after the *Israelites* so far, and in such a desperate manner, when they saw, or might have perceived the *Red Sea* open her Bosom to give Passage to God's Chosen. A very learned Writer thinks the *Egyptians* might reason thus: "Who knows whether all *Moses's* Power be not confined only to the *Meridian of Egypt*, or whether his Commission may extend over *Palestine* and *Madian*? Probably, tho' his Command was great over the Wind and Water, over the Air and Clouds, over the Dust of the Earth, and over all senseless and irrational Creatures; yet he may have no such great Command over Armies or Hosts of Men. Upon these, and the like Presumptions, they became desperately resolute to be avenged upon the *Israelites* for all the Miseries and Losses which *Moses* had brought upon them, especially as they knew the *Israelites* had no Skill in Arms, and had no offensive Weapons with them." *Jackson's Works*, Tom. iii. c. 40. But God gave that great *Leviathan Pharaoh*, for so the *Psalmist* expressly calls him, and his mighty Army, as a Prey to the promiscuous Sorts of ravenous Creatures, which inhabit the Wilderness, $\lambda\alpha\omicron\iota\varsigma\ \tau\omicron\iota\varsigma\ \text{A}\iota\theta\iota\omicron\psi\iota$, as the *LXX* express it, *Psal.* lxxiv. 14.

Ver. 4. *For the Destiny whereof they were worthy, drew them unto this End.*] $\text{E}\iota\lambda\kappa\epsilon\ \alpha\upsilon\tau\omicron\iota\varsigma\ \eta\ \alpha\lambda\iota\alpha\ \theta\eta\iota\ \tau\epsilon\pi\omicron\ \tau\omicron\ \pi\epsilon\tau\epsilon\varsigma\ \alpha\nu\acute{\alpha}\gamma\eta\eta$, *i. e.* a wretched Stupidity and Fatality possessed them, which hurried them on to this, *ad hanc rem traherbat*, says the *Arabic*, or to this desperate Resolution, the End and Conclusion of all, and which compleated all their Misfortunes, and made them insensible of what they had already suffered, that they might fill up the Measure of the Punishment designed them, which was to be in a very uncommon and exemplary manner: "For had *Pharaoh* and his People died of the Pestilence, or other Disease, when their Cattle perished by the Murrain, the Terror of God's powerful Wrath had not been so visible to all the World, as it was in the Overthrowing the whole Strength of *Egypt* at once, which had taken Arms, and set themselves in Battle against him: Now the stronger the Infatuation, and the more ignominious and general this Destruction of *Pharaoh* and his mighty Host was, the

more was his glorious Power manifested, and the brighter did the Riches of his Goodness shine towards his Favourite *Israelites*, whom no secondary means could have affected so much, as the perpetual Memory of this great Victory." *Jackson in loc. cit.* There is an Expression like this of our Author's in *Josephus*, who, describing the Calamities of his Countrymen, under *Vespasian*, says, $\omega\pi\epsilon\pi\eta\epsilon\omega\iota\lambda\omicron\ \upsilon\pi\omicron\ \tau\epsilon\ \chi\epsilon\tau\omega\varsigma\ \delta\ \tau\eta\ \tau\epsilon\ \pi\acute{\omicron}\lambda\epsilon\iota\ \eta\ \alpha\upsilon\tau\omicron\iota\varsigma\ \eta\delta\eta\ \pi\alpha\tau\epsilon\rho\epsilon\nu$ that they were blinded by that Destiny or Fate which hung over them and the City: And the same Infatuation was upon this People in order to their Captivity in *Babylon*, and the Destruction of their City and Temple by the *Chaldeans*: And many other Examples there are in every Age of the World of such judicial Infatuations, as betray'd particular Persons, or whole Nations, into that Ruin and Destruction which God justly decreed for them. So true is that Observation, *Quos Jupiter vult perdere, dementat prius*, That God first infatuates those whom he intends to destroy.

Ver. 5. *That thy People might pass a wonderful Way.*] It was likewise thro' the Permission of God that the *Israelites* were pursued by the *Egyptians*, that he might shew his Power and Mercy to them in their great Deliverance; for the *Israelites* were shut up into so narrow a Compass by their Pursuers, between impassable Mountains and the *Red Sea*, that it was impossible for them to have escaped; there was no Thought of flying, and as they had no Arms they could not fight; and if they continued where they were, they must inevitably have been starved: In this Streight and Danger, *Moses*, by God's Command, strikes the Sea with his Rod, and opens a Way through the Water for the *Israelites's* Passage and Escape, called here $\omicron\delta\omicron\mu\iota\omicron\epsilon\iota\alpha\ \alpha\upsilon\tau\omicron\delta\omicron\epsilon\zeta\omicron$, a surprising or incredible March. See *Joseph. Ant. lib. ii. c. 15.*

Ibid. *But they might find a strange Death.*] The *Egyptians*, when they saw the *Israelites* marching forward in the Sea, without any Inconvenience or Impediment, made no doubt but the same Way was equally safe for them; they did not apprehend that Divine Justice had opened this Way at the same time for the Preservation of his Chosen, and the Destruction of their Oppressors: Upon viewing, therefore, the safe Passage of the *Israelites*, and their successful Progress, they advanced into the Sea with the more Eagerness, which returned upon them with great Violence, and destroyed the whole Army, that not a Messenger was left to carry the Tidings. *Josephus* computes the Number of the *Egyptians* that perished in the *Red Sea*, to be Fifty thousand Horsemen, and Two hundred thousand Foot, and Six hundred Chariots, *Antiq. lib. ii. c. 15.* That such an infinite Number of Persons should perish at the same Time, by the Return of the mighty Waters, may well be called $\xi\epsilon\nu\omicron\ \theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$, a new and an unusual kind of Death, never before heard of, but at the universal Deluge, and the Judgment of God was more visible in it, upon Account of the far greater Number

Number that were destroyed, than when the Earth opened her Mouth and swallowed up *Corah* and his rebellious Company, which the LXX call *Φάσμα*, an *unusual Sight*, and a *very surprizing Accident*. God vouchsafed the like Favour to the *Israelites* in the Days of *Joshua*, when the Waters of *Jordan* being cut off, and standing upon an Heap, the Children of *Israel* passed over it on dry Ground, *Josh. iii. 17.*

Ver. 6. *For the whole Creature in his proper Kind, was fashioned again anew.*] *Ὁλη ᾧ ἡ κτίσις ἐν ἰδίῳ ᾧ πάλιν ἀνωθεν διεντυπᾶτο*, i. e. by a supernatural Power from on high. See the like Use of *ἀνωθεν*, *Luke i. 3. John iii. 31. James i. 17. iii. 17.* in all which Places it is used in the Sense of *ἐγενόθεν*. *Junius* renders *Tota creatura in suo genere de integro superne reformabatur*; and the *Syriac* and *Arabic* Interpreters both express *ἀνωθεν* by *superne*: Ours, and the old *English* Versions follow the *Vulgate*. The Expression of fashioning the Creature again anew, very much resembles the Mode of the *Hebrew* Language; for where Mention is made in Scripture of the Lord's making a new thing, that is, altering the Course of Nature by some Miracle, in the *Hebrew* it is expressed by, *the Lord creating a Creature*. See particularly *Num. xvi. 30.* The Sense of the Passage here is, that the Elements were so altered in their Operations, and Diversified in their Effects, thro' the Power of God, that there seemed to be, as it were, a new Creation, for there was nothing but Miracle, either when God would punish his Enemies, or protect his Chosen: Or there may be another Sense of this Place, says *Calmet*, "that the Creature seemed to return to their first and primigenial State, in which they were at the Beginning of the Creation; Matter again appeared indifferent to all Sorts of Forms, so obedient was it to follow and execute all the Orders of its Maker; the Elements, in particular, were not any more what they were before, or in Times past, but they seemed, as at the Beginning, to have assumed a new Form, so singular and extraordinary was their Power." *Comm. in loc.* Which I apprehend to be the Sense of the *Vulgate*, tho' obscurely expressed.

Ver. 7. (As namely) *a Cloud shadowing the Camp.*] *Τῇ ᾗ παρεμβολῶ σκιάζουσα νεφέλη*, according to the *Alexand. MS.* i. e. the *Israelites* were kept unhurt by the Cloud shadowing the Camp; which seems far preferable to the *Vatican* Reading. There were Three several Uses of the Cloud that attended the *Israelites*, 1. To guide them in their Journeys; and this it did as a Pillar going before them. 2. To preserve them from the Heat of the Sun in the Wilderness; and then it was spread out like a Covering, *Psal. cv. 38.* and was a Cloud shadowing the Camp in this Sense. 3. It served to defend them from their Enemies, that they might not be able to assault them; and so it stood between the Host of *Israel* and that of the *Egyptians*, and was a Cloud of Darkness to the latter, hindering them from any Approach to the *Israelites* in their Pursuit after

them, *Exod. xiv. 20.* This last Sense seems most proper to this Place. I have before observed (see Note on *Chap. x. § 17.*) that this Miracle has been greatly misrepresented by some modern Freethinkers, as if there was not any real Cloud, but only an occasional Fire made by the *Israelites*, for a Blind to their Enemies, and to lead them into a Mistake: But not only this Writer, and the Son of *Sirach*, *Ecclus. xxiv. 3, 4.* but the inspired Penmen make this Cloud to be supernatural, the Work of the Divinity itself, *Num. xiv. 14. Psal. lxxviii. 14. xcix. 7. cv. 39.* *Philo* in particular, who speaks the Sense of the *Jewish* Synagogue and *Alexandrian* Schools, speaks thus of the Cloudy Pillar and the *Israelites* Deliverance: "God does not succour or save in any such sort as Man; 'tis peculiar to him to interpose his Omnipotence where all human Means fail." And accordingly he makes this whole Matter miraculous, conducted by an invisible Angel, and the Cloud so thick and extensive, as even to cover the Face of Heaven. *De vita Moysi.* From this extraordinary and supernatural Cloud we may derive probably that Part of Poetical Machinery of the Heathen Deities appearing in, or with a Cloud, so frequent to be met with in profane Writings.

Ibid. And where Water stood before, dry Land appeared; and out of the Red Sea, a Way without Impediment; and out of the violent Stream, a green Field.] It would be more properly rendered, "in the Red Sea, or through it, was there a Way made, without any Danger or Impediment." And thus the *Psalmist*, *He led them through the Deep, as through the Wilderness*, *ἀδύνησεν αὐτὰς ἐν ἐλάσσῃ, ὡς ἐν ἐρήμῳ*, according to the LXX *Pf. cvi. 9.* and the *Syriac* renders, in like manner, *Aperta est in Mari Rubro via expedita*, and so do the Old *English* Versions. But, according to this Writer, God not only made a Passage for his People in or thro' the Red Sea, by gathering the Waters thereof together into Heaps, whereby the dry Land appeared, as in the Beginning when the Earth came from the Bosom of the Waters, *Gen. i. 9.* but he adorned their Way by a beautiful Appearance of Herbs and Flowers. Some have represented this as a real Description of the Bottom of the Red Sea; but it seems rather to be a Conceit founded upon some Rabbinical Tradition, or an Hyperbole and Exaggeration, to express the happy Success of the *Israelites*, and the Easiness of their Passage; for there is no Foundation any-where in Scripture for such a Notion, nor in any History of good Authority. *Pliny* indeed mentions, that the Red Sea was in many Places interspers'd with Trees, and some of them bearing Fruit, and had the Appearance of a floating Wood, *Rubrum mare, & totus Orientis oceanus refertus est sylvis. Lib. xiii. c. 25.* But this, if true, would rather hinder and obstruct the *Israelites* Passage, than any ways contribute to forward it. 'Tis remarkable that *Josephus*, when he describes this very surprizing and extraordinary March of

of his Countrymen thro' the *Red Sea*, extenuates the Miracle undesignedly by the very Comparison, which he brings to illustrate it, and lessens the Wonder of the Fact, while he would accommodate it to the Heathens Faith; he was afraid lest the Gentiles should scruple to believe, that the unruly Waves of the Sea gave back at the shaking of a Rod, or the Voice of a Man; and therefore to make this the more easily believed, he intimates very injudiciously, that this Passage of the *Israelites* was like that of *Alexander the Great* and his Companions thro' the *Pamphylian Sea*: "Whether, says he, the thing was done by God's extraordinary Will and Appointment, or by the Course of Nature, no Man ought so to wonder, as if it were a thing unheard of, that the Sea should make way for the Men of those old and innocent Times, when, but the other Day as it were, the *Pamphylian Ocean* gave way to *Alexander* and his Followers, rather than any thing should hinder the Design which God had purposed to put a Period to the Kingdom of *Persia*." *Antiq. lib. ii. c. 16.* But that this Passage of *Alexander* and his Companions ought not to be compared, much less equalled with this of the *Israelites* thro' the *Red Sea*, appears from *Strabo*, who acquaints us, that where *Alexander* and his Men passed over, there was a narrow Passage upon the Shore, which, at a low Ebb is so dry, or the Waters however so low, that they may be passed over on Foot. *Lib. xiv. and Plut. in Vit. Alexand.* But there is no ground to suppose any Reflux of the Waters, or narrow Passage of the *Red Sea* to help the *Israelites* over.

Ver. 9. *For they went at large like Horses.* *Ὡς δ' ἵπποι ἐνεμήθησαν* which is the Reading of the *Vatican Copy*, and of the *Alexand. MS.* The Generality of Commentators understand this of the *Israelites* exulting for the great Plenty of *Manna* which God vouchsafed them in the Wilderness, and that by it they grew wanton, like Horses high fed. Others confine the Sense to the Joy expressed by them for their unexpected Deliverance, sporting themselves, *χλονφόρῳ πεδίῳ*, *ψ 7.* like Horses at full Liberty. *Badwell* prefers *ἡρεμέτισαν*, *hinniebant*, which, he says, is the Reading of the most correct Copies, and with him agree *Vatablus* and the *Geneva Version i. e.* That the *Israelites* neighed, rejoiced, and wantoned like Horses coming to a green fresh Pasture, after having been long kept up and confined in the Stable. This *Simile* is beautifully expressed by *Homer* in the following Lines:

Ὡς δ' ὅτε τις σαπὸς ἵππος, ἀκοήσας ὅππ' φάτην,
Δειμὸν Σπέρρηξας, θείει πεδίοιο, κροαίνων,
Εἰωθὼς ἀέεθ' ἐν ῥέεσσι ποταμοῖο,
Κυδίσαν' ὕψ' ὃ κάρη ἔχει, ἀμφὶ δ' αἶται
Ὀμοῖς αἰῶσον· ὃ δ' ἀγλαΐῃσι πεποιθὼς,
Ῥίμφα ἔγνα φέρεται μέλα τ' ἤθεα καὶ νομὸν ἵππων.
Il. vi. *ψ 506.*

which beautiful Comparison *Virgil* has happily imitated:

*Qualis ubi abruptis fugit præsepia vinculis
Tandem liber Equus, campoque potitus aperto,
Aut ille in pastus armentaque tendit equarum,
Aut aussetus aquæ perfundi flumine noto
Emicat, arrectisque fremit cervicibus altè
Luxurians: luduntque jubæ per colla, per ar-
mos.*
Æn. lib. xi.

There is the same *Simile*, and upon the very same Occasion, *Isa. lxiii. 12, 13.* where God is described as conducting the *Israelites* by the Right Hand of *Moses*, *With his glorious Arm dividing the Water before them, to make himself an everlasting Name, leading them through the Deep as an Horse in the Wilderness, that they should not stumble.* See *Habak. iii. 15.*

Ibid. And skipped like Lambs. The *Israelites* are frequently represented in Scripture as a Flock, under the Conduct of their Shepherd *Moses*: They are so described *Isa. lxiii. 9, 11. Psal. lxxvii. 20. lxxviii. 52.* *Σκιῶν*, by which the Joy of the *Israelites* is expressed, properly belongs to Beasts, and is here, by an elegant Metaphor, applied to Persons. See *Malachi iv. 2.* in the *LXX. Luke vi. 23.* and in the same Manner it is used by *Euripides*. It was thus *David* expressed his Joy before the Ark, by bounding and springing from the Ground by the most sprightly and playful Motion, *2 Sam. vi. 16.* remarkable in, and peculiar to the Lamb and the Deer: In like manner we find the Passions of Men frequently applied to Beasts, and even inanimate things, both in sacred and profane Writings.

Ibid. Praising thee, O Lord, who badst delivered them. This Blessing of their Deliverance from the Dangers of the *Red Sea*, and the visible Overthrow of all their Pursuers in it, was so unexpected and acceptable, that the *Israelites* spent that whole Night in Hymns and Thanksgivings to God. *Moses*, in particular, composed a Song, *Exod. xv.* which many learned Men suppose to be in *Hexameter Verse*, *Joseph. Antiq. lib. ii. cap. ult. Euseb. Præpar. Evangel. lib. xi. c. 3.* to the Honour of God upon this joyful Occasion, and in Memory of their great Escape from the Violence of the Waves, through his Almighty Power, which the Waters saw, were afraid of, and retired, *Psal. lxxvii. 16.* — *Refuum trepidavit æquor*, as *Cowley* well expresses it. This Mercy of God to the Jewish Nation, and his Command over the insensible and unruly Element, is finely displayed, in *Psal. cxiv. When Israel came out of Egypt, and the House of Jacob from among the strange People, Judah was his (God's) Sanctuary, and Israel his Dominion. The Sea saw that, i. e. perceived his Presence, and fled* — At the 5th Verse, the Question is asked by one Part of the Choir, *What aileth thee, O thou Sea, that thou fleddest?* *Τί σοι ἐστὶ θάλασσα, ὅτι ἔφυγες.* And the Answer is very beautifully returned by the other, according to to the *LXX Version* (for this is one of those *Psalms* that were sung alternately) *ἀπὸ προσώπου Κυρίου ἐσαλεύθη ἡ γῆ, ἀπὸ προσώπου τῷ Θεῷ Ἰσραὴλ, ψ 7.* *Lactantius* represents the *Israelites* as conducted

conducted through the Red Sea by an Angel, or rather the Angel, so often spoken of in the Old Testament, in qua educatione ostendit virtutem majestatis suae Deus. Trajecit enim populum medio Mari Rubro, praecedente Angelo, & scindente aquam, ut populus per siccum gradi possit. — Laët. De vera Sapient. lib. IV. the same divine Person, whom Clemens Alexandrinus calls Μωϋσῆς Ἀγγελος, and supposes to be the Conductor of Israel out of Egypt. Virgil has a Thought which very much resembles the Scripture Account of this Miracle, where he makes the Goddess Cyrene in the beautiful Episode of *Aristaeus*, to divide the Waters for his Passage, and even to compel them to stand on an Heap, as the *Psalmist* expresses it,

*simul alta jubet discedere latè
Flumina, quæ juvenis gressus inferret, at illum
Curvata in Montis faciem circumstetit unda,
Accepitque sinu vasto.* Georg. IV. § 339.

Ver. 10. For they were yet mindful of the things that were done while they sojourned (in the strange Land).] Ἐμνήνητο γὰρ ἐν τῇ ἐν τῇ παροικίᾳ αὐτῶν. The Words in the Parenthesis are added by our Translators for Explanation Sake, and are properly enough inserted to confine the Sense to what happened in their sojourning in Egypt. The Place itself may be differently interpreted, according as we understand it of the Israelites, as on the Banks of the Red Sea, immediately after their Passage, or of them after their Continuance in the Wilderness for some considerable time. If taken in the former Sense, is it any Wonder that the Israelites should be yet mindful of the Plagues of Egypt, which were so very lately inflicted, and some indeed but just passed, and all of them together, according to the learned *Usher's* Account, *Ann. ad A. M.* 2513. lasted barely a Month, and even according to the *Jewish* Computation, which is the longest, not a Twelvemonth. Some Criticks therefore understand ἐν here, which the Oriental Versions wholly omit, in the Sense of moreover, or besides. "that in the midst of their Triumph for their present Deliverance, it was an Increase of their Joy, when they remembered besides in how many other Instances God had interposed in their Favour when they were in Egypt, and the signal Difference he made in the Execution of his Plagues, between the Egyptians and his chosen." Or it may be understood of the Israelites after their Continuance for some considerable time in the Wilderness, "That the Sense of the many signal Mercies which God had vouchsafed to them in their Egyptian Bondage, was not yet obliterated; they compared the Plagues inflicted on their Enemies with the many Blessings conferred upon themselves; how the River Nile, contrary to its Nature, was troubled with foul Blood; and instead of Fishes, which it furnished before in great abundance, and was indeed the usual Food of the Inhabitants, *Numb. xi. 5.* cast forth disagreeable Shoals of Frogs. *Exod. viii.*

"That the Soil of Egypt, rich and fruitful as it was, instead of Cattle and Creatures useful, bred venomous Flies, and swarmed with noxious and destructive Animals. — They remembered how thro' the Providence of God, and his distinguishing Care over them, they were free at the same time from the general Calamities; and when the Earth and Water both conspired to plague the Egyptians, those very Elements favoured the Israelites, the former in supplying them with Food, and the latter by opening a Passage for them."

Ibid. How the Ground brought forth Flies instead of Cattle.] The marginal Reading is, Lice, "What is more despicable, says *Philo*, than a Louse? and yet of such Force and Moment did these Vermin prove, as even to extort from the Egyptians an open Confession and Acknowledgment that this was the Finger of God, who can make the most considerable Creatures become terrible, when appointed to execute his Vengeance." *De vita Moysis*, lib. I. Our Version here is not very accurate, or rather this Writer, for the Ground in reality does not bring forth Flies, much less Cattle; the Meaning is, and the Sense is more natural and just, that the Ground was so disposed by God, as to be a proper Nidus for the Generation of Flies, but did not afford its usual Nourishment for the Support and Increase of Cattle. This Explication is favoured by *Pf. civ. 14.* where the *Psalmist* enumerating the gracious Dispensations of God's Providence, says, he bringeth forth Grass for the Cattle; and immediately after he is said to bring, ἐξαγαγεῖν, (the Word here used) Bread and Wine out of the Earth, for the Comfort and Refreshment of Men; where the Sense is not, that God bringeth these good Creatures themselves immediately out of the Earth, but makes it fruitful, and disposes it in a manner proper for the producing them.

Ver. 11. But afterwards they saw a new Generation of Fowls, when, being led with their Appetite, they asked delicate Meats.] The Meaning here is, that as the Ground was so disposed as to bring forth Flies, and the River Frogs, for the Punishment of the Egyptians in an unprecedented manner, so to shew his Favour to the Israelites God furnished them in the Wilderness with a new Sort or Generation of Fowls for their Entertainment. But we are not to imagine that the Quails, which are the Fowls here referred to, were at that time a Species new created, or miraculous, as having never before existed: The Expression is figurative, and intimates, either that these Birds were in the Desert, where they did not use to appear, or that they were new with respect to the Israelites, or that the manner of their appearing in such large Flocks was unusual. *Moses*, who mentions this after a more simple manner, says only, that a Wind from the Lord carried them into the Wilderness, and made them fall round about the Tents of the Israelites. *Josephus* supposes these Birds to come from the Arabian Gulf, and then adds

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very odly, that they were so tired with crofing it, that they dropt down, being quite weary, into the Camp of the Hebrews. *Antiq. lib. iii. c. 1.* as if it was likely that they should be tired juft at that particular Spot, and could not fly further, or ftop fhorter, or that God himfelf, by whose Orders they were fent, had not directed their Courfe, and appointed where they fhould fall. This feems another Inftance, where *Yofephus*, by attempting a Solution, extenuates the Miracle.

Ver. 12. *For Quails came up unto them from the Sea for their Contentment.*] *Εἰς παραμυθίαν ἀνέβη αὐτοῖς ἀπὸ θαλάσσης ὀβρυγομήτρα.* There is no Necessity for fupposing, as fome have fancifully done, that one particular Bird, the Guide and Conductor of a great Number that followed, is here meant, for ὀβρυγομήτρα, by *Synecdoche*, is put for a Multitude of them. Inftances of this are frequent in the f acred Writings, particularly in the Scripture Account of the Plagues of *Egypt*: Thus, where it is faid in our *Version*, that the Frogs came up, and covered the Land, the LXX render, ἀνεβιβάθη ὁ βάτραχος, ἡ ἐκάλυψε τὴν γῆν Αἰγύπτου, *Exod. viii. 6.* and fo it is in the *Hebrew*. And in the Description of the Plague of Lice, *Exod. viii. 17.* the *Hebrew* again expreffes it by the fingular Number. The like may be obferved of the Locusts, which, tho' they are defcribed as covering the Face of the whole Earth, and darkning the Land through the Infinity of their Number, *Exod. x. 12, 14.* yet, in the Original, are mentioned only as one, the Locust. And the LXX expreffes it in like manner, ἀναβήτην ἀκρίς ἐπὶ τὴν γῆν πρόσθεν αὐτῆς ἔ γέγονε τοιαύτη ἀκρίς, ἡ μετὰ ταῦτα ἐκ ἑσται ἕως.

Ver. 13. *And Punishments came upon the Sinners, not without former Signs, by the Force of Thunders.*] The rendring of the Geneva Bible is more intelligible here, but Punishments came upon the Sinners, not without Signes, that were given by great Thundrings, which feems preferable too, as it preferves the Oppofition better, and the Syriac and Arabic render in like manner. I cannot agree with thofe Interpreters, that would refer this Passage to the Defolation occafioned by the ftrange Lightning and Hail, mentioned *ch. xvi. 22.* for then the Pointing fhould be different, nor do we read of any Signs preceding that Plague. I am more inclined to underftand it of the great Overthrow in the Red Sea, "That as God had given the *Israelites* many Tokens and Proofs of his Favour, to encourage their Truft and Dependance upon him, fo with refpect to the *Egyptians*, called here emphatically the Sinners, their fad Cataftrophe came not upon them without Warning, and the Notice of foreboding Thunders." This is agreeable to what *Yofephus* writes, "That this Judgment was preceded with fierce Winds and Tempefts, violent Storms of Hail and Rain, and terrible Thundrings and Lightnings." *Antiq. lib. ii. ch. 16.* And this probably is meant by thofe Words of *Moses*, that the Lord troubled the Host of the

Egyptians, and took off their Chariot Wheels, that they drove them heavily, *Exod. xiv. 24.* And to this learned Men apply thofe Words of the *Pfalms*, The Clouds poured out Water, the Air thundred, and thine Arrows went abroad: The Voice of thy Thunder was heard round about, (where the LXX read very remarkably, φωνὴ τῆς βροντῆς οὗ ἐν τῇ τροχῷ, rotā Curruum, according to the *Vulgate*) the Lightnings fhone upon the Ground, the Earth was moved, and fhook withal, *Pl. lxxvii. 17, 18.* See *De Muis*, *Hammond*, *Patrick* in loc.

Ibid. For they fuffered juftly, according to their own Wickednefs, inſomuch as they uſed a more hard and hateful Behaviour towards Strangers.] The Senſe of this whole Verſe, according to *Grotius*, is, that the Punishment of the *Egyptians* did not happen to them without proper Warning of the Conſequence of their inhuman Behaviour, which they might have learnt from the Punishment of the People of *Sodom* in particular, whom the Lord deſtroyed with Fire from Heaven for their great Wickednefs and Inhospitallity. And indeed their Punishment is expreſſly mentioned by *St. Peter*, as a deſigned Example of God's Vengeance upon the Ungodly to all future Ages. *Calmer's* Expoſition is to the ſame Purpoſe, "That the Goodneſs of God had a long time before given notice to the *Egyptians* of the Miſfortunes which threatned them, by the Thunder and Fire from Heaven, which fell upon the *Sodomites* for their Inhumanity towards Strangers, in which the *Egyptians* imitating, or rather exceeding them, might have read their own Fate," *Comm. in loc.* *Philo* ſpeaks of their Behaviour towards the *Jews* in like manner, and takes notice of the like aggravating Circumſtances, *ἔνοι ἦσαν οἱ Ἰουδαῖοι . . . ἡ πρόπον τινὰ ἰκέται, κ. τ. λ. Judæi, exteri & hospites erant (cum auctores generis ſame coacti per inopiam alimentorum Babylone, & ex ſuperioribus ſatrapiiis proſecti in Egyptum demigraſſent) & quodam modo ſupplices, tanquam in Aſylum ſacrum, ad fidem Regis, & incolarum miſericordiam confugerant . . . Eos igitur qui Patriam reliquerant, in Egyptum advenerant, ut in altera patria tuto habitaturi, Regionis Imperator ſervilem in modum vexabat, & tanquam Belli jure captos, aut tanquam ver-nas de juſto domino emptos opprimebat, & pro mancipiis habebat, qui non modo liberi erant, verum etiam hospites, ſupplices, inquilini. mox etiam juſſa ſupra vires imperabat, laborem labore alio ſubinde cumulans, deficientesque fer-rum ſequebatur. De vita Moſis. See alſo *Orig. cont. Celf. lib. III. c. 114.**

Ver. 14. *But theſe brought Friends into Bondage that had well deſerved of them.*] *ἔτοι δὲ ἐν-εργέτας ἔενες ἰδελῶντο, i. e.* theſe made Slaves of Strangers that had been Benefactors to them; *Coverdale's*, and the Geneva Bibles render with more Propriety, brought the Strangers into Bondage that did them good. For the *Egyptians*, after having received great Advantages from *Yofeph*, eſpecially in the time of Famine, and from the *Israelites* in general by the Improvement of their Land; after having invited

invited Jacob's Family to settle among them, and made great Rejoicings at their coming, at length, even tho' they were incorporated, perfidiously treated them with unheard of Severities.

Ver. 15, 16. *And not only so, but peradventure some respect shall be had of those, because they used Strangers not kindly; but these very grievously afflicted them, whom they had received with Feastings, and were already made Partakers of the same Laws with them.*] The Meaning is, that it was some Mitigation of the Fault of the Sodomites, or that some regard, ἐπισκοπή, see *ch. iv. 15.* ought to be had to them on this Account, because the unkind Treatment they were guilty of was done to Persons unknown, to Foreigners, and such as had no civil or political Relation to them: But the Egyptians enslaved those whom they had invited, that were freely admitted among them, that lived under the same Roofs, were governed by the same Laws, and Partakers of the same common Rights and Privileges. This Explication is according to the reading of the Vatican Copy, which Grotius thinks corrupt here, and has attempted to restore the Text thus, Καὶ ἔ μόνον, ἀλλ' εἰ τις ἐπισκοπή ἐστὶν αὐτοῖς, ἐπεὶ ἀπεχθῶς προσεδέχοντο τὰς ἀλλοτρίους, οἶδε μετὰ ἐσθλαμάτων εἰσεδέξαντο, κ. τ. λ. i. e. if the Sodomites deserved to be punished for using Strangers so inhospitably, the Egyptians did much more, who evil entreated such as were Inmates, Neighbours, Friends. And thus ἐπισκοπή is used by this Writer, *ch. xiv. 11.* This Conjecture Calmet approves of, as making the Sense clearer, and agreeing better with the Context. It may be proper to observe, that the Comparison, which runs here in Favour of the Sodomites, must be confined to the single Point of their denying Assistance to such as were mere Strangers, and quite unknown; for considering their general Behaviour to the Angels after Lot had received them, which was the greatest Breach of Hospitality, and their unnatural Designs upon them, which was an Attempt of the greatest Wickedness, no Behaviour of the Egyptians could be so hateful, nor any Action so criminal. Our Translators probably were sensible of this, when they inserted, *peradventure*, in the Text, which has nothing to answer it in the Original.

Ver. 17. *Therefore even with Blindness were these stricken, as those were at the Doors of the righteous Man, when, being compassed about with horrible great Darkness, every one sought the Passage of his own Doors.*] The Vatican Copy reads, Ἐκαστος τῶν ἀνδρῶν θυρῶν τὴν διόδον ἐζητεῖ. Every one sought the Passage, not of his own, but of the righteous Man's Doors. And this indeed seems to be the Sense of the Fact, as it is recorded, *Gen. xix. 11.* where it is said, *that they wearied themselves to find out the Door*; See *Patr in loc.* Our Translators followed a Copy which read, Ἐκαστος τῶν ἀνδρῶν θυρῶν τὴν διόδον ἐζητεῖ; which is the Reading of the *Alexan. MS.* and of the *Syriac and Arabic Versions*, and is indeed less doubtful and ambiguous. According to this Reading,

the Sense is, whether we understand the Place of the Sodomites or Egyptians, that they were so confounded with an Excess of Blindness, that they could not find out even their own Doors. The Greek Text both here and in *Genesis xix.* expresses this Blindness by ἀσασία in the singular Number, but the Original in the latter has Blindnesses in the Plural, and the Jerusalem Targum renders in like manner by Cæcitatibus, which denotes very great and extreme Blindness. Thus where the Prophet mentions bitter Weeping, *Jerem. xxxi. 15.* as our Translators render, in the Original is, Weeping of Bitternesses, fletus amaritudinum, according to the *Interlineary Version*, which the Evangelist expounds, Weeping and great Mourning, *Matt. ii. 18.* According to some, the Hebrew Etymology of Sodom, implies Darkeness. See *Philo De confus. Linguar.* Hefychius in voce Σόδομα.

Ver. 18. *For the Elements were changed in themselves by a kind of Harmony, like as in a Psaltery Notes change the Name of the Tune, and yet are always Sounds, which may well be perceived by the Sight of the Things that have been done.*] Δι' ἐαυτῶν γὰρ τὰ στοιχεῖα μεταρροζόμενα, ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τῷ ῥυθμῷ τὸ ὄνομα διαλλάσσουσιν, πάντοτε μένουσιν ἐν ἡχῷ, ὅπερ ἐστὶν εἰκόσαι ἐκ τῆς τῶν γεγονότων ὁψέως ἀκριβῶς. This is the Reading according to Grabe's Edition, but the Vatican has μένουσιν ἡχῷ, omitting the Preposition; μεταρροζόμενα is not well rendered, *changed by a kind of Harmony*, nor δι' ἐαυτῶν, *in themselves*: Nor do they thus give any Idea that is clear or consistent, μεταρροζόμενα denoting rather Change of Order and Disposition (from μεταρροζω transmutando adaptando aliter) and δι' ἐαυτῶν, *throughout*, or *among themselves*, which is a better rendering. Nor is our Version more happy in applying πάντοτε μένουσιν ἐν ἡχῷ, to φθόγγοι, which very manifestly relates to the Elements, to the στοιχεῖα μεταρροζόμενα, and not to Sounds. For the Sense is, (which will still be clearer by putting the Simile in a Parenthesis) that the Change, or new Disposition of the Elements among themselves, which is described in the three following Verses, occasioned no Disorder or Confusion, but the Elements notwithstanding their changing Place, preserved that Harmony which is peculiar to them, πάντοτε μένουσιν ἐν ἡχῷ, always continuing in Concert. As in a Psaltery, or Instrument of Musick by the different Movement of the Strings the Tune is diversified, and the Name or Kind of the Measure or Mode, the τὸ ῥυθμῷ ὄνομα is thereby altered: As among the Greeks there were different Names for their different Modes, Phrygian, Dorian, Lydian; and the same occurs among the Hebrews, who intimate every such ἐναλλαγὴ μέλους, or *Change of Modulation*, by the Term Selah, which the LXX very properly render διάψαλμα. See Phavorinus, and Suidas in voce. The Elements are always a kind of Emblem of the Harmony of Sounds, which they preserved under this new Change, as in their natural State; for such a transitory Alteration occasioned no more jarring in the System

System and Order of the World, than different Sounds arising from the several Strings of an Instrument, or from Symphonies and Voices of all Pitches disturb the Melody of Musick, which the Variety rather perfects than confounds. *Seneca* has finely described this agreeable and regular Confusion, *Nonne vides quam multorum vocibus Chorus constat? Unus tamen ex omnibus sonus redditur. Aliqua illic acuta est, aliqua gravis, aliqua media. Accedunt viris feminae, interponuntur tibiae, singulorum ibi latent voces, omnium apparent. Epist. XLVIII.* which *Philo*, borrowing the Thought from the Terms of Musick, as beautifully expresses concerning the Harmony of the natural World, ἡ δὲ φύσις . . . τὴν συμφωνίαν τῶ πάντος ἐξ ἐναριθμήτων ἐναρμολομένη. *De Mose, lib. I.* And in this Sense we are to understand *Homer*, where he makes *Jupiter*, the Lord of Nature, pleased with the Discord of the Gods. *Iliad. XXI.* that is, according to *Eustathius*, with the War of Earth, Sea, and Air, &c. because the Harmony of all Beings arises from that Discord: Thus Earth is opposite to Water, Air to Earth, and Water to them all; and yet from this Opposition arises that discordant Concord by which all Nature subsists. Thus Heat and Cold, Moist and Dry, are in a continual War; yet upon this depends the Fertility of the Earth, and the Beauty of the Creation.—But there may, perhaps, another Sense be given of this Passage of our Author's, if we consider ῥυθμός as meaning a Set of Measures or musical Sounds, ranged at certain proportioned Intervals, answering to our Scale in Musick; for the Ancients seem to have had several ῥυθμοί, or Scales, to which the Sounds or Strings of different Harps were proportioned and adjusted, and φθόγγοι τῶ ῥυθμῷ together, may imply the differently proportioned Intervals of the Measure, Scale, or ῥυθμός, which the Strings producing the Sounds are set to and adjusted by. And these different Sets of Sounds proportioned to the different ῥυθμοί, changed the kind of the Musick, and produced different τόνοι or Modes, which *Aristoxenus* and *Euclid* make to be thirteen, and *Ptolemy* only seven. See *Plato De Legg. lib. ii. Eucl. Περὶ ἀρμον.* *H. Steph. Greek Lexicon.* So that it is not improbable but that the true Reading of this Simile may be ὥσπερ ἐν ψαλμῳ φθόγγοι τῶ ῥυθμῷ τόνον διαλλάσσει, πάντοτε, or πάντα δὲ μένοντα ἐν ἡχῳ. Which still heightens the Musical Allusion, and the Sense of the whole Verse as follows; “For the Elements were
“transposed among themselves without losing
“their proper Harmony, as in a Psaltery, or
“ancient Harp, the Sounds of the Harmonick Scale new proportioned among themselves, change the Mode of the Musick,
“and yet all continues regular and in tune:” Which one may guess to be the *then* State of the Elements, ἐκ τῆς τῶν γεγονότων ὁψέως ἀκριβῶς, i. e. from an accurate View and Examination of what then happened, for so I would chuse to render with *Junius*, than to understand ἀκριβῶς adverbially, and apply it to εἰκόσαι, as our Translators do, with which it

does not properly accord. I shall only observe farther, that as the ancient Philosophers frequently compare the Symmetry of the World to a Concert of fine Musick, (See *Plut. in lib. De Mus. Macrob. in Somn. Scip.*) which tho' of a compounded Nature, and admitting of a great Variety of Notes and Changes, is nevertheless ravishing and beautiful; so this Writer manifestly adopts here the same Thought, and applies it to what happened in *Egypt* and in the *Desert*, and from hence illustrates God's Dealings with the *Israelites* and the *Egyptians*, whose Miracles, whether displayed in the Way of Judgment or Mercy, tho' they over-ruled the Powers of Nature, yet no ways disconcerted the regular and beautiful Order of it.

Ver. 19. *For earthly Things were turned into watery, and the Things that before swam in the Water, now went upon the Ground.* i. e. Both the *Israelites* and their Cattle passed thro' the *Red Sea* itself, as safe as on dry Ground, and the Frogs leaving the Waters, not only overspread the Land of *Egypt*, but entered into the Houses of the *Egyptians*, and even into their Kings Chambers. *Pf. cv. 30.*

Ver. 20. *The Fire had Power in the Water, forgetting his own Virtue: and the Water forgot his own quenching Nature.* This refers to the Plague of Rain, Hail, and Fire mixed with it, mentioned before. 'Tis observable that in this Plague God made use of three of the Elements at one time, as his Instruments of Vengeance. For as the *Egyptians* had a Conceit that there were many local Deities, some presiding over the Air, others over the Waters, some Celestial, and others ruling over the Earth; hence *Jehovah*, the only true God, thought it necessary to assert his own Unity, and shew the Immensity and Universality of his Dominion and Power, by commanding at the same time so many of the Elements to fulfil his Will in chastising this rebellious People. See Note on *ch. xvi. v. 16, 17, 18.*

Ver. 21. *On the other Side the Flames wasted not the Flesh of the corruptible living things, though they walked therein.* i. e. The Flames were mitigated that they might not burn up the Beasts that were sent against the ungodly, as the Author expresses himself in *ch. xvi. 18.* According to the Description here given of the corruptible living Things it seems most agreeable to understand the *Locusts* in particular (tho' even these cannot strictly be supposed then existing, nor does the *Mosaick* Account countenance any such long Continuance of them, see Note on the Place referred to) which are described as a Nation by the Prophet *Joel*, and their March, like that of an Army, for Desolation. The *Syriac* Version seems to confirm this Sense, *Bestias vastatrices flamma non exussit*, which suits with the Character given in History of these mischievous and destructive Creatures.

Ibid. *Neither melted they the icy kind of heavenly Meat that was of Nature apt to melt.* i. e. The Fire had no Power over the same Manna,

Manna, which the Sun could easily dissolve in the Field. Manna is here called icy, not only from its resisting the Fire, but from its being generated in, or by the Air, or from its resembling in Smallness the hoar Frost on the Ground; the *Geneva Bible* renders, *Neither melted they that which seemed to be Ice, and was of a Nature that would melt, and yet was an immortal Meat.* As *Ambrosia* was supposed to be the Food of the Gods, so Manna, as coming down from Heaven, or, according to others, as being the Bread of Angels inhabiting there, is called *Ἀμβροσία τροφή* by this Writer, and by *Philo ἡ ἐξ ἀνέμου τροφή*. See Notes on *ch. xvi.* From the Use of this Word, and some others drawn from the Heathen Writings, *Calmet* infers our Author's Acquaintance with them. The *LXX*, and the *Vulgate*, have taken the same Liberty of borrowing Words from the Poets, even in Parts of the inspired Writings. Thus *Job ix. 9.* they insert the Names of *Pleiades, Hyades, and Arcturus.* And in *ch. xlii. 14.* they call the Name of *Job's* third Daughter, *κέρως Ἀμαλθαίας*, the *Horn of Amalthæa*, alluding to the *Grecian Fable*, which arose long after *Job's* Time.

Ver. 22. *For in all things, O Lord, thou didst magnify thy People, and glorify them, neither didst thou lightly regard them: but didst assist them in every Time and Place.*] What our Author here adds of God's having magnified and glorified the *Israelites* in all things, and assisted them in every Time and Place, is another Instance of *Jewish* Opiniatry and Conceit. See Note on *ch. x. 15.* 'Tis according to the Sentiment of that People, who imagined themselves to be the only beloved of God, that they had an unchangeable Interest in him, and that no Neglect or undutiful Behaviour of theirs could alienate them from his Favour, or make him become their Enemy, and reject them; that God would never punish his own People in Covenant with him, and who were called by his Name, in any such severe manner, as to make them Examples to all other Nations, and nothing could ever persuade them that their City, or Temple should actually be destroyed: But notwithstanding their boasted Interest, fancied Alliance, and fond Dependence upon their Adoption and Privileges, God at length thought fit to reject them, and has set a Mark upon them, like the Curse of *Cain*, as *St. Austin* expresses it, *Comm. in Ps. lvi. iii.* to let others see, what a Difference in the same People the Love or Displeasure of God can make, and that his Favour to any Nation is not absolute, unconditional and hereditary. The very learned *Dr. Jackson* observes, *Tom. III. p. 210.* that our Author in this Work proceeds upon right Principles in making the

Egyptians, as well as the *Canaanites*, to be an accursed Seed from the Beginning, as being the Offspring of *Cham*; and the Children of *Israel* to be a Seed doubly blessed, as being the Progeny of *Sem* and of faithful *Abraham*: But that he is guilty of a two-fold Error in his Inference and Consequences, first, in presuming that the Curse derived from their Father *Cham* should be perpetually upon the *Egyptians*. 2dly, That the Blessing, derived from *Sem* and *Abraham* unto their Seed, should be absolutely everlasting, and go along with them in every Time and Place. For, continues he, the Calendar made by this learned Author, of the opposite Fates or Destinies of the *Egyptians* and the *Jews*, began in his own time to vary, and shortly after our Saviour's Resurrection, to be out of Date, and even quite inverted: For the Lot or Destiny which this good Author assigned unto the ungodly *Egyptians*, *That Wrath should come upon them without Mercy unto the End*, *ch. xix. 1.* did at length fall upon his presumed holy ones, upon the *Jews* his Countrymen, of whom *St. Paul* gives this melancholy Account, and very indifferent Character, *That they both killed the Lord Jesus and their own Prophets, and persecuted the Apostles, being contrary to all Men, and displeasing to God. Forbidding to speak to the Gentiles that they might be saved, filling up the Measure of their Sins, so that Wrath is come upon them to the uttermost.* 1 *Theff. ii. 15, 16.* But this Induration, which through their own Fault hath happened to the Seed of *Sem* and *Abraham* in a greater Measure, and for a longer time than that which befel the Seed of *Cham*, or the *Egyptians*, will not, we have Reason to think, be a perpetual Curse upon that People, nor their Rejection be absolute and final; but continue only until the Fulness of the *Gentiles* shall come in, when the natural Branches, if they abide not still in Unbelief, shall be grafted again into their own Olive Tree, *Rom. xi. 23.*—*Grotius* and *Calmet* imagine this Book, as we now have it, imperfect and unfinished; but others have commended it as concluding properly with a just Reflexion and instructive Moral, viz. That the Righteous are more particularly the Care of Heaven, that God provides for their Safety and Happiness, and is ready to assist his chosen, and such as continue steadfast in his Covenant, in every Time and Place. A Consideration the most effectual and engaging to recommend the Study and Practice of true Wisdom and Piety, which was the great and laudable End proposed by the Author of this Book, and, when sincerely intended, and happily accomplished, is the Glory of all other Works and Undertakings.

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A D D E N D A

TO the End of the Note on Chap. i. § 4. add — It is observable that the Author here insists upon Purity both in Body and Spirit; nor is Wisdom, as understood by this Writer, to be attained without such a perfect Integrity. The Body itself, indeed, as such, cannot be the Habitation of Wisdom; but thro' the strict Union which is between it and the Soul, the Actions and Passions of one necessarily affect the other. Hence the Pollutions of the Soul communicate themselves to the Body, as the Defilements of the Body vitiate and infect the Soul; with great Reason, therefore, it is required as a necessary Means towards obtaining Wisdom, that we should glorify God both in our Bodies and in our Spirits, which is the Advice of the inspired Writer, 1 Cor. vi. 20.

Chap. i. § 15. add to the End of the Note — Calmet gives another Sense of this Place, that Righteousness has always existed, and shall never cease to be; for there have been from the Beginning, and will ever continue to be, some good Persons, in every Age, who are as shining Lights amidst a perverse and crooked Generation, so that, as Christ assures us, Matt. xvi. 18. the Gates of Hell shall not absolutely prevail against the Church. As Righteousness is a Blessing not originally foreign to our Nature, one cannot say that it entered into the World at a particular Time only, as Death did, and therefore is very properly described to be, *peregrinum et adventitium malum*. Faust. Rbeg. de Grat. Dei.

Chap. ii. § 2. after these Words, “The Vulgate also, with Junius, render in like manner, by Sermo,” add, — By which we are to understand Reason, or the Soul: That this is the true Reading appears undeniably from a parallel Passage in Lucretius, whose Philosophy is the same with that of these false Reasoners,

*Consilium quod nos animum mentemque vocamus,
Idque situm media in regione pectoris hæret.*

Lib. III.

And from that of Empedocles,

Αἶμα δὲ ἀνθρώπου ἐκκαρδίον ἐστὶ νόημα.

Chap. ii. § 6. Let us enjoy the good things that are present.] *ἡπλάουσμεν τὸ ὄντιον ἀγαθόν.* The Writer of the *Ἑδικῶν μεγάλων*, supposed to be Aristotle, makes a just and proper Distinction between *καλὰ* and *ἀγαθὰ*. The former includes Virtues, and the good and commendable Actions proceeding from thence; the latter, Power, Riches, Glory, Pleasures, and the like: *Καλὰ μὲν, οἷον, τὰς ἀρετὰς, ἢ τὰς ἀπ’ αὐτῶν προερχομένας — ἀγαθὰ δὲ, ἀρχὴν, πλεον, δόξαν, τιμὴν, ἢ τὰ παύτα.*

Chap. ii. § 19. — Let us examine him with Despiteness and Torture, that we may know his Meekness, and prove his Patience.] The Vulgate renders, *interrogemus eum*, i. e. let us make Proof of his Patience, and treat him like a Criminal that is put upon the Rack. The Verb *ἐτάζειν*, *interrogare*, in this Book and Ecclesiasticus, signifies, to chastize or punish. See Chap. i. 9. vi. 3. xi. 10. Ecclesi. xvi. 22. xxiii. 10. Such a Resolution in wicked Men is not to be wondered at. We may observe, that the best Men among the Heathens were generally, thro' their Enemies Malice, the most unfortunate and unhappy. Socrates, Aristides, Cato, Seneca, are all Instances of this Truth, suffering either Persecution, Banishment, or Death. See Plato De Rep. lib. ii. where he enumerates the Punishments to which a good Man stands exposed, which Tully has copied, and expresses thus, *Bonus ille vir vexetur, rapiatur, manus denique ei auferantur, effodiantur oculi, damnetur, vinciatur, uratur.* Lib. ii. De repub.

Chap. ii. § 22. As for the Mysteries of God, they knew them not, neither hoped they for the Wages of Righteousness, nor discerned a Reward for blameless Souls.] Not unlike this is what St. Paul says of the Wicked, That the God of this World blinds the Minds of those which believe not, lest the Light of the glorious Gospel should shine unto them, 2 Cor. iv. 4. and 'tis very observable, that a Course of Sin, and a State of Darkeness are reciprocal Terms in Scripture. With great Propriety, therefore, the Wicked are here represented as blinded to such a degree, that they had no Regard for any thing serious, much less did they concern themselves about Revelation, or the great and mysterious Truths contained in it; they considered not God's Proceedings, nor were affected by any of his Judgments or Threatnings; and as they believed not another Life, they did not expect any great Day of Account, and could have no Grounds or Reason to hope for future Rewards, which are the Wages of Righteousness, and the blessed Portion of blameless and undefiled Souls.

Chap. ii. § 24. Nevertheless thro' Envy of the Devil came Death into the World.] At the End of the Note on these Words, add: But St. Bernard is more explicit than St. Chrysostom, or the other Fathers, upon the true Cause of the Devil's Envy: “According to him, the Malice and Conspiracy of the Devil against the Happiness of Man, proceeded principally from the Honour which he foresaw was designed to be conferred upon the human Nature, by the hypostatical Union of the λόγος with it: He flattered himself, that
“so

“ so great a Mark of Distinction belonged to
 “ the Angelic Order preferably to Man, and
 “ from hence arose his Jealousy, which deter-
 “ mined him upon Mischief and Revenge.”
Bern. Sermon in Cantic. And to this Sense some
 other Writers have interpreted *Isa. xiv. 14.*

At the Conclusion of the Second Chapter, add,
 — And thus *Fulgentius* understands this Pas-
 sage, *Mors est impietatis quam non fecit Deus,*
quæ per Diabolum introivit in orbem terrarum;
huic uni morti, quam peccator sibi per contem-
pnum Divinæ jussionis arcessivit, duplam Deus
mortem retribuit, primam in separatione animæ
& corporis, secundam in æterna cruciatione
animæ & corporis. Ibid. If such then as hold
 on the Devil's Side, *i. e.* imitate and copy af-
 ter him, shall have a Part in the second Death,
Rev. xxi. 8. let the Libertine and Freethinker,
 who are equally the Subject of this Chapter,
 consider and tremble, whose detestable Ambi-
 tion and inglorious Triumph is, to confound
 the Simple, seduce the Innocent, pervert the
 Unwary, and, by propagating loose Notions
 and irreligious Principles, to make Converts
 to Vice and Infidelity, and enlarge the King-
 dom of Darkness.

Chap. iii. § 3. at the End of the Note, add,
 — The Word *σύνεσμα*, which our Transla-
 tors render *utter Destruction*, is a Metaphor
 taken from Potters Ware, which, when broken
 by some Casualty to Pieces, cannot, by any
 Skill or Ingenuity be reunited, as Vessels of
 Silver and of other Metal may, by being melt-
 ed again, be in some measure restored. See
Psal. ii. 9. Rev. ii. 27. where the Word is
 thus applied. It is designed here to denote
 by a Figure Annihilation and Extinction, or an
 absolute and entire Ruin of the human Body
 beyond all Possibility of Recovery from its
 Dust, which the Comparison drawn from an
 Earthen Vessel will better suit: And this in-
 deed was the Sentiment of the *Epicureans*, and
 as such maintained by the Libertines here intro-
 duced, that when the Soul quitted the Body,
 it was dissipated into Air, *in tenues evanuit*
auras; and thus *Calmet* explains this Term as
 meaning, *suivant le Grec, un brisement, une dis-*
sipation entiere, comme une chose qu'on brise, &
qui s'en va en poussière. Comm. in loc.

Chap. iii. § 4. to the End of the Note, add,
 — It was even the Opinion of the wiser Hea-
 then, that a good and virtuous Life was the
 surest Way to Immortality. Thus *Antisthenes*
 in *Laertius*, *Τῆς βελονίας ἀθανάτης εἶναι δὲν ζῆν*
δικαίως ἢ δικαίως, i. e. those who aim at Im-
 mortality ought to live justly and righteously.

Chap. iii. § 6. As Gold in the Furnace bath
he tried them, and received them as a Burnt Of-
fering.] According to the best Explanation
 which the Commentators and Jewish Writers
 give of the Burnt-offering, the Victim's Throat
 was to be cut, its Body dissected into Quarters,
 and the Bowels taken out, and afterwards it
 was to be burnt to Ashes, that, if possible,
 there might be nothing of it left. 'Tis a very
 strong and beautiful Image which this Writer
 has chose to represent the great Variety and In-

tenesness of Sufferings, which the Saints un-
 dergo for Righteousness Sake: For as in the
 Oblation of the *Holocaust*, the Victim was en-
 tirely consumed in the Flames by the Ap-
 pointment of God, and in Honour of him,
so right dear and precious in the Sight of the
Lord is the Death of his Saints, when, endur-
ing a great Fight of Afflictions, they expire in
the Cause of Virtue; for Martyrdom is of all
others a Sacrifice the most perfect and pleas-
ing, that a Creature is capable of offering;
'tis as an Instance of the most consummate
Fortitude, in the Language of Seneca, Spe-
ctaculum Deo dignum, ad quod respiciat Deus
intentus operi suo. His Description of suf-
 fering Innocence, as I find it cited by *Lac-*
tantius, comes nearest to that of the inspired
 Writers, and is indeed a surprisingly fine Sen-
 timent from an Heathen Philosopher: *Hic est*
ille homo honestus — qui sive toto corpore tor-
menta patienda sunt, sive flamma ore recipienda
est, sive extendendæ per patibulum manus, non
querit quid patiat, sed quàm benè. Ap. Lac-
tant. lib. vi. Instit. cap. 17.

Chap. v. § 21. at the End of the Note, add
 — I shall only observe farther, that the Com-
 parison of Lightning to Arrows, as applied by
 this Writer is not unusual in some of the Greek
 Poets:

Κελαδυσόμεθα βροντῶν, ἢ πυρπάλαιμον ΒΕΛΟΣ
 Ὀρσιλύπης Διός — *Pind. Pyth. Od. x.*

Ἄλλ' ἦλθεν αὐτῷ Ζηνὸς ἀγρυπνον ΒΕΛΟΣ
 Καλαεάτης κεραυνός — *Æschin. Prom. 358.*

Chap. x. § 4. at the End of the Note add;
 — Nor is *Aratus* to be understood as design-
 ing to cast any Reflexion upon the Ark, or its
 Structure, when he calls it in what follows
ὀλίγον ξύλον, a Term as diminutive as that used
 by our Author,

Οἱ δ' ἐν πάρεσσιν
 Κλύζονται, ὀλίγον δ' ἄλγ' ξύλον, αἰδ' ἐρύκει.
Phænom. p. 32. Ed. Oxon.

Chap. x. § 10. — Dr. Grabe thinks that
διόρησεν, which is the Reading in all the Edi-
 tions, should be *ὑπόρρησεν*, because the former
 signifies only *to grow rich*, but the latter *to*
make rich, which is the Sense of the Author in
 this Place; and thus *διόρρησεν* is used in *Lucian*,
Quomodo Hist. scribenda sit, tom. ii. p. 395-
edit. Basil. tho' all the Lexicographers omit
this Sense. Græc. Proleg. tom. ult. cap. 4.

In *Chap. xiv. § 3. after the Words of the*
Inscription upon the Pharos built by Sostratus,
insert — Gruter has an Inscription upon the
 same Occasion to *Castor* and *Pollux*,

ΘΕΟΙ ΜΕΓΑΛΟΙ ΔΙΟΣΚΟΡΟΙ ΚΑΒΕΙΡΟΙ.

CASTORI ET POLLUCI DIIS MAGNIS.

Grut. Inscript. xcvi. p. 13.

But the most remarkable is that of *Jupiter*
Urius Bosporanus, published at first by *Whe-*
ler and *Spon*, and afterwards more correctly by
Chishul, who engraved a Copy of the Stone,
 which

